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Open Forum

VIEW OF BOOK ON COMMUNISM, CHURCHES IN REGISTER EDITORIAL DRAWS PROTESTS

To the Register: . . . Having just finished Ralph Lord Roy's book, *Communism and the Churches,* I must protest the point of view submitted . . . by my friend and colleague, Theodore Webb [January *Register*].

There are two approaches one can make . . .: one is to point out some of the misstatements and false implications of the editorial; the other is to deal with the wrong-headed assumptions on which the editorial is based.

The misstatements and false implications are numerous. At no point in the book, Mr. Webb notwithstanding, does Mr. Roy identify men as Communists or Communist dupes because they have been critical of the containment policy, our official position on China, our disarmament plans, or any of the other particular issues Mr. Webb mentions. Mr. Roy does not suggest that honest critics of our foreign policy are somehow suspect. He does suggest, however, and in words as temperate as Mr. Webb's are inflammatory, that a small group of ministers have been zigging and zagging with every change of the communist line in the past three decades and that such a history should call into question their motives and objectivity when they take a minority view on, let us say, the Korean War. . . .

At no place in the book, Mr. Webb notwithstanding, does Mr. Roy suggest that because a minister might be critical of what he feels is the American policy of encircling Russia, he is therefore a Communist dupe.

Mr. Roy at no time suggests that just because a minister co-operated with the Communists in a front organization is he a dupe or a sympathizer. He suggests simply that he was wrong.

And is it really true that the "minister desperately at work on the front finds himself *consistently* in disagreement with and critical of his government"? And who make up the "monarchs of power"? Is not this the conspiracy theory of history brought up to date?

And is it really true that over the past two decades, United States policy has been "almost wholly inimical to positions officially espoused by the churches . . ."? Come now.

The assumptions of the editorial seem to be these: that because fools are unable to distinguish between honest radicalism or liberalism and communism, liberals should fail, too, to make the distinction. To imply that all anti-communism is somehow akin to witch-hunting is to forget that while there were no witches, there are communists. . . .

Mr. Webb says that the book is full of innuendo. I protest. Mr. Roy is an honest writer who has tackled a difficult subject and who has done his job well. He is a liberal and an anti-communist and has been on the "front lines" for many years. For Mr. Webb in an

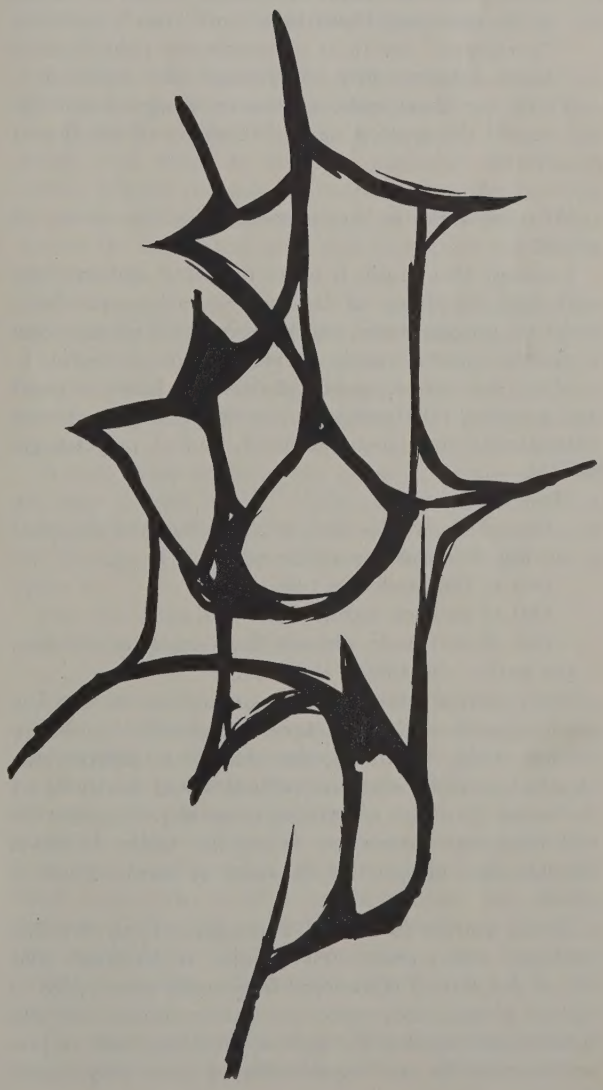
(Continued on page 15)

MUSIC AND WORSHIP

A liberal religious interpretation

by Robert Shaw

Robert Shaw is director of the world-famous Robert Shaw Chorale and associate conductor of the Cleveland Orchestra. Last September he presented his first service as minister of music at the First Unitarian Church of Cleveland. (The new music program of this church was described in the December Register.) *The following article is adapted from Mr. Shaw's installation sermon.*



I shall try to state here as truly, clearly, and universally as I am able, the convictions and aspirations which have generated our program of music and worship, and which I trust will sustain it.

I use the words "truly" and "universally" with intent, for though the area of our thinking has been qualified by relating it to the "liberal church," I believe that our purposes, as they have been fed from other sources, will find consonance not only within this order of congregations but also in congregations removed from us in doctrine and form. I believe that what we propose here is important for the religious thinking and practice of man wherever he may be. Our world appears to me bound to become one world or no world, and if it is to be one world Beethoven, Mozart, and Stravinsky will find essential and eventual converse with Mohammed, Buddha, and Sts. Ambrose through Francis to Stephen.

Let us begin our discussion of music and worship with two assumptions: first, that form in art is a factor of value and meaning. Proportion is not the ebon and polished halltree, hollow-capped and slack-coated, dunced in its corner while love is made in the parlor. The relations of line, color, and texture — of rhythm, tonality, and tempo — are themselves laden with meaning.

Assume with me also that worship is an art, or a confluence of the arts. At least it is similar to the arts in having a certain amount of corporate time to consider matters of worth, to propose and proportion beauty and truth.

Thus worship, however fleeting and occasional, should invoke the sub- and super-communications of form and ceremony, of ritual and liturgy — the rhythms of sight and sound as well as of reason — not only to quicken, deepen, and widen the perception of matters of worth, or as comforting souvenirs of man's continuum in the family of man, but also as root, trunk, branch, leaf, seed, sap and substance, themselves meaning and merit.

What can one know about the function of worship?

First: it should direct man's attention to matters of value — as distinct from (though not excluding) the values of matter.

Second: it should inspire, instruct and exercise this awareness both in an isolative, individual "vertical" sense (which has to do with man's private invitation to his own soul) both inner and "over"; and in a "horizontal," social, or common-sense (which voices man's consanguinity of existence and aspiration).

Third: to these ends, a creative liturgy should be one of the greatest natural resources of the liberal church.

What now do we know concerning the nature of music?

I submit that music is *order* in *sound* and in *time*, and that the classes of its communication are three: isolative, programmatic, and a third which springs from a spiritual context and is a representation of truth.

Music is *order* in *sound* and *time* — a fabric of tonal and temporal relationships to the end that man may be entertained, stimulated, sensitized, and, it may be, ennobled.

Music is *order*.

Out of the void — out of chaos the creative spirit moving over the face of the waters.

Out of the random a rule.

Out of darkness light.

Out of multitude and muchness integrity, the one, the entire, the whole, the holy.

The creative process is not unfamiliar to us: the random glimpse of the unique, the detailed sensitivity to the "is-ness" of things; the abilities to differentiate, to select, to composite — to pattern — and finally to set in motion (for it is tantalizing to ponder that what we call wholeness is somehow incomplete unless it moves through time or space or the heart of man). Music is *order*.

Music is *order* in *sound*. The music of our Western tradition orders sound first tonally. It prescribes that out of the myriad vibrational frequencies perceptible to the ear of man, only twelve (and their duplicates at the octave) are suitable for musical structure, and it prescribes rules for the organization of these frequencies.

Our music orders sound qualitatively by recognizing only three types — and little more than a score — of classical instruments: the vibrating elastic surface (tympan and wood block), the vibrating string (violin and piano), the vibrating column of air (pipe organ and recorder). Or the combination of the cord and air column in the human voice.

Our music also orders sound qualitatively by prescribing how many of what are to wham and when. It has produced in the symphony orchestra the biggest, loudest, most diverse musical body the world ever has seen.

This provokes two comments in passing: first, that the maximum meaning in music does not always coincide with the maximum sound. Mt. Rushmore dwarfs the sculpture of the world principally in vulgarity. For time upon time — world without taste. The "Benedictus" of Bach's *B Minor Mass* calls for one flute, one cello, and one tenor — and three incredibly great human beings. Second, that the great music of the world has been written for people no less than for instruments. Amplifiers, tubes, and loud-speakers do not an organ make. Somehow a man, "the human thing," can crawl through a pipe, while he would have a devil of a time with condenser and vacuum tube. It's the sound of people that convinces — whether it be the voice, the oboe, or the harpsichord. Music is *order* in *sound*.

What is not so familiar a part of our understanding is the fact that music is also *order* in *time*. Music is not a space-art; it is essentially a time-art. Music gives proportion, meaning, and beauty to *time*. Music exists from now to somewhen, and it establishes its own consciousness and consequences in *time*.

There are two aspects to the time-ness of music, and it is something of a paradox that music can hold them both, for they are in fact contradictory. The first is the basic element of cycle, of recurrency — the here-it-comes-again-ness which we call *rhythm*.

Rhythm is the total complex of pulse-patterns, of groupings ordered as a duration and accentuation. But its principal and most provocative assumption is that time is divisible. Actually, almost all our day-by-day life turns on this wheel: four seasons per year, two high tides per day, thirteen full moons every twelve months — breakfast lunch dinner bed breakfast lunch dinner dead the earth spins and the earth circles regular as clockwork grab the brass ring and ride get the beat baby it's cool, it's real cool. It's also true. It's real true. For Toscanini, tempo was the heartbeat; the steadier the tempo, the healthier the heart. Expression? Maybe a little; but don't spill any, and keep walkin'.

Another aspect of music's time-ness says exactly the opposite and is equally true. Each of us knows by experience that the hours are of varying lengths, that no two minutes have equal duration, that this moment is endless . . . and already is gone. Eternality within instant — this time, next time, life time.

It is the capacity of music so to order time that its meaning is not to be found in its measure. The least

pertinent question one can ask about the *Missa Solemnis* is how long it is. Ages of quietness are in the moments of musical "Praeludium" which precede the "Benedictus" and sixteen minutes by the clock of "Benedictus qui venit in nomine Domine" are a single breathless instant or an eternity of blessing. Music is *order* in *sound* and *time*.

In addition to *order*, we know that music has meaning. I have mentioned the three classes of music's communications. The first I termed "isolative." By it we recognize that some music exists to provide sensual entertainment, an aural and mental gymnastics strictly within its own terms — those of proportion and motion in tone and time.

The second class is "programmatic." We acknowledge that certain music has a literary or visual purpose, a scheme, or a program. Its originators specifically invite the imagination of the listener to travel loosely marked paths — or to roam the area on its own.

With the third class of music we are on a bit more dangerous ground. All of us would agree that when fixed to words, music tells a story, ponders an event, or proposes an attitude. But it is more difficult to defend the position that music without text has meaning, evokes spiritual experiences, and is a representation of valid reality.

In a remarkable book written by an English mathematician, J. W. N. Sullivan, and called *Beethoven, His Spiritual Development,* the author argues that the mechanistic theory which had ruled men's thinking for some 300 years (that scientific method and matter-of-fact are infallible and unexceptionable) in the past few decades has been severely shaken. Science has been able to provide knowledge of structure but not of substance; therefore, matters of value — elements of our experience which science has ignored because they are not measurable — are not proved to have no bearing upon the nature of reality. Sullivan gives his explanation of the third class of music we have been discussing:

> *"Music which impresses us as exposing spiritual experience and as springing from a spiritual context is still music. It must satisfy the musical faculty: it must obey all the criteria that 'pure' music obeys, but all the musical experiences it communicates are less isolated than those of pure music; a greater extent, as it were, of the artist's nature has been concerned in their creation."*

A work of art may indeed be a revelation. The higher consciousness of the great artist is evidenced not only by his capacity of ordering his experience but also by the capacity of having his experience.

Knowing, then, at least some few things concerning the nature of music and worship, what should be our purpose and our program? What should be our forces and our form of worship in the liberal church?

First, concerning our music, nothing but the best is good enough. One does not support value by subscribing to rubbish. For men of good will and good reason there is no nourishment in a sanctimonious swill flushing the sound-trough.

This raises a fair question. On what grounds are we to decide what is worthy and what is worthless in music for worship? That is a pertinent question, for may not one man's Bach be another man's "Old Rugged Cross"?

I would submit to you four criteria which may help us in our evaluations.

The first is that of motivation. Let us say forthrightly that purity of purpose dignifies. Moody and Sunday and Graham are not bad men. And four thousand young people are not proved slugs by chanting "Softly and tenderly Jesus is calling" in Madison Square Garden.

But they would have had a much richer experience had they been privileged to sing, from the end of the *St. Matthew Passion*, "Now has the Lord been laid to rest . . . My Jesus, sweet good-night." Moreover, they could not have remained long unconvinced as to which piece of music was truer witness to the qualities of Jesus of Nazareth. Motivation dignifies, but it is not enough.

A second criterion must be craftsmanship. Music is a craft; it has its laws; within comfortable limits the laws are knowable. There is decently, honestly constructed music, and there is stupidly, miserably constructed music. We do not ask this moment that the building be an unassailable masterpiece of art, but that it have at least the mortar and brick and foundation specified in the contract.

Third, great music will have an historical perspective, an aesthetic field, an originality which has origins. This criterion is close to what we mean by "style." Given a consonance of motivation, craftsmanship, and style, we are a long way towards insuring the value of our repertoire.

Fourth, there is always the chance that our work of art may indeed be the revelation of which Sullivan writes. The product of the great artist may be evidenced by his capacity to have his experience, as well as to order it.

Our first guideline, then, is:

Only the best is good enough.

The second of our purposes should be that nothing which has stirred the heart and mind of men to the consideration and creation of worth, in whatever time or place, can be foreign to worship in the liberal church. We are privileged to include, in the matrix of the sacred, materials which in certain traditions have heretofore been considered secular. Not all of the prophets are dead; not all the *word* is in one volume; not all the testaments of beauty are sealed. Wherever the word has been made flesh — in Beethoven, Shakespeare, Scarlatti, Blake, or Lincoln — it should be made welcome in this church.

The truth and breadth of our liberalism demands that we perceive — in a Palestrina mass, a Bach cantata on

the resurrection, a Gregorian or Buddhist chant, a Negro spiritual, or a Mormon hymn — man's hunger for God and his will for good.

Moreover, we should be encouraged to bring to our worship, in whatever manner we may eventually master, manifestations of the plastic and visual arts which match and enhance our music and our preaching. Nothing which has stirred the heart and mind of men to the consideration and creation of worth can be foreign to the liberal church.

In the third place, our instruments and our performance should be as honest and personal as a free, devoted, diversely gifted common people can make them.

It is conceivable that within the liberal church the Sunday meeting could be constructed in a bifocal pattern: the first half recital, the second lecture. Our attention has been quite the opposite: not to the separation of music and speech, but to their integration. The tradition of our church, shared by most of native American Protestantism, is centered upon its preaching. We have not sought to alter that but to enrich, implement, and fulfill it.

We propose that music, our part in it, and our response to it shall be as worthy an act of worship as the spoken word. On the order of worship of the Cleveland church there is no prelude, no offertory, and no postlude. Great music should be too essential to be as used as diversion or cloak to cover the sounds of assembly and departure.

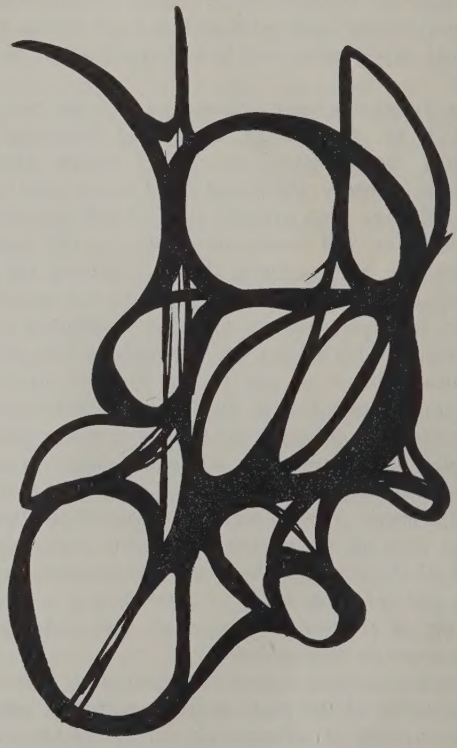
Finally, it is our desire to create for a certain period each week, out of worthy things a wholeness of beauty and truth; an integrity of sound, sight, and reason which shall be its own reason for being and *our* reason for being *here*.

A COME-OUTER LOOKS AT NEW ENGLAND

Dynamic versus nominal liberals

by Richard R. Gross

The Reverend Richard R. Gross, now minister of The Unitarian Church in Keene, New Hampshire, formerly served as minister of the Immanuel Evangelical and Reformed Church of Cambridge, Maryland. A building project of the Keene church enabled him to see New England liberals at work and stimulated this article, which is taken from a paper delivered at the Mid-Winter Institute of Liberal Ministers, held in Exeter, New Hampshire.



A dynamic liberal church, as differentiated from the nominal liberal type that is all too prevalent in New England, has three determining characteristics. First, *it is committed.* Perhaps a conversation from my own experience will help to illustrate what I mean by such commitment.

A good Episcopalian once told me that so far as he could determine, the religious liberal is more interested in the pursuit of happiness than in happiness itself. He felt that the religious liberal has no platform from which to work — no platform to which he is committed. What my Episcopal friend did not understand is that the liberal's platform, the substance of his faith, is being constantly transcended and reinterpreted. The liberal's propositions in a sense are his platform. They are accepted by him as being true at one particular moment but are capable of being proved false in the next. While not committed to a constant platform, the dynamic liberal is committed to his right and anyone else's right to examine at any time his propositions. Such propositions express his philosophy concerning himself and the ground of his being. How the liberal expresses the relationship between himself and the ground of his being will also be a part of his "platform."

Although a dynamic liberal may find himself in a church other than one with a liberal name per se, even here he will exercise the principle of transcending and evaluating the propositions of his particular church community. I speak only from personal experience. I would not dare speak for some of my friends who are still in the orthodox community seeking to apply there the principle of liberalism and transcendence. I found the application impossible in such a community to the extent that the product achieved was not proportionate to the amount of energy expended. My friends must feel the product is worthy of the energy expended. I say they are committed, as much as anyone in a liberal church, to the principle of liberalism and transcendence.

My Episcopal friend would be more right were he to say that the average nominal liberal is *uncommitted to the principle of liberalism and of transcendence.* New England rightly has been called the cradle of liberty, but some have taken this too literally and have been tempted to fall asleep in the cradle. The Unitarian of Channing's day adored goodness but did not allow his adoration to interfere with the influence of Yankee thrift on his practical business life. There were more nominal than dynamic Unitarians in Channing's day. The Great Awakening aroused by the transcendentalists created a fervor, to be sure, and did bring new life to the liberal movement. But the fervor of the intuitionists could not completely remove the nominally liberal. We must be prepared to accept the fact that nominal liberals will be with us during our present renaissance too.

What indicates that a *nominal* liberal has become *dynamic* and has become committed to the principle of liberalism and transcendence? A dynamic liberal (one who is committed) applies the principle of liberalism in public as well as private life. He realizes that his acceptance of the name liberal demands action and commits himself to action in his politics, society, and religion. The application of liberalism saved it during the transcendentalist period, cutting through all areas of life for dynamic liberals then. Without giving his energies to the principle of liberalism and transcendence, the dynamic liberal knows he will be unable to live at full capacity in any community — small, large, or universal.

The second characteristic of a dynamic liberal church is that it is different. The Roman Catholic Mass is supposedly the same throughout the world on any particular day. The Catholic church feels a sense of pride in this. Perhaps the nominal liberal church in New England feels a similar pride in shunning its right to be different and in bending over backward to conform and be friends. But in doing this, nominal liberal church members have bent over so far they have taken the pews which their forefathers abandoned at the opening of the nineteenth century (during the great controversy between Congregationalists and Unitarians, then still within Congregational churches). By going overboard to be good neighbors, nominal liberals have abandoned the very principle on which the liberal church was founded — recognition of the individual, who must be different if he is at his best. I do not mean the dynamic liberal church in New England must be stubborn, put on airs, or flaunt a superior attitude. But it must provide a framework in which a visitor would say, "I attended last Sunday's service at the liberal church and it was different."

Some New England liberal churches no longer can say they are different. Some New England churches seem to be trinitarian in practice and Unitarian or Universalist in theory. Some Unitarian and Universalist churches in New England have been changed into community churches, with their identity absorbed in traditional terminology and authoritarian propositions. Where this has not happened, the liberal church has many times lapsed into a coma of nominal liberalism.

Marcus Aurelius Antonius was reported to have said, "Men exist for the sake of one another. Teach them or bear with them." The spirit of liberalism exhorts the liberal to do just that. Still, he must by his very nature be known in his community as being different. The liberal dare not compromise until he loses the spirit of liberalism itself. If we are convinced we are right, we should express that conviction and at the same time leave no doubt as to the probability that we may be proved wrong.

From what I hear, the necessity to be different offers no problem to liberals from other quarters of the country. In fact I have been informed that in at least one area, Norfolk, Virginia, Unitarians are not even listed as a religious organization by the Young Men's Christian Association. They are considered so different as to be non-religious. In New England, however, liberals are considered to be religious; (at least they are included in Young Men's Christian Association lists of religious organizations). The liberal church in New England always has been tempted to accept the authoritarian propositions on which others define religion. Earl Morse Wilbur, in his book *Our Unitarian Heritage,* described mid-nineteenth century New England Unitarians as "creeping timidly along, steadying themselves by holding on to orthodoxy with one hand, highly sensitive to orthodox criticism, and pathetically anxious to be acknowledged by the orthodox as really Christian despite all differences between them."

The dynamic liberal church should provide an atmosphere in which a visitor will experience a feeling described by one liberal minister as "of being warm inside and bigger than I am." Such an atmosphere leaves no doubt that the dynamic liberal church is up-to-date. When the principle of liberalism and transcendence is applied, it is impossible to avoid difference.

The nominal liberal church has not been willing to transcend the propositions proposed by communities of liberals in another period. The nominal liberal avoids difference because he feels it to be a stigma. He is not willing to enrich the past, because the past seems rich enough for him in the present. But a dynamic liberal

church examines the propositions of the past, constantly enriches the existing context, and harbors no fears about being called different.

A third characteristic of the dynamic liberal church is that *it is growing. Webster's New International Dictionary* lists seven meanings for the word "liberal." Webster also traces the word through seven languages, Old French, Latin, Greek, Anglo-Saxon, Gothic, German, and Sanskrit. One strand seems to predominate throughout these meanings: that of growing up. "Liberal" implies rethinking and reshaping what has gone before. The dynamic liberal church in New England recognizes differences of opinion among its members. It will not be exclusively theistic or humanistic but will be exercising the truth-seeking process and the free mind principle. The dynamic liberal church is not a museum to the great liberal thinkers of the past, to which the New England liberal makes an excursion to gaze in awe at the beautiful memorial windows or plaques only to become petrified. Rather, such a church is a beehive of activity in which the beautiful memorial windows and plaques cease to become the cause of stagnation and become instead the inciters of new ideas. "Thou, too, art a man," will be the message emanating from the framed picture of Emerson. "You, too, are capable of courage," will speak in quiet but vibrant tones the plaque hung for the founders of the church.

Most churches outside the New England area have not set up idols or shrines. Their problem is of the other extreme, the temptation to overly minimize the past. In my church, though, each Sunday morning I get stimulation and refreshment from a mere glance at the majestic figure, symbolic of truth, who occupies the central position of the memorial window in the chancel. The window was placed there to honor the seventy persons who broke away from the local orthodox church during the controversy between Unitarians and Congregationalists. (I wonder how long I would have to remain in the church, though, before I too would be petrified by this majestic symbol rather than inspired by the courageous spirit behind it.)

The nominal liberal church can rest on the laurels of such men, but it cannot do so contentedly. Sociological conditions have made this almost impossible. No longer can Unitarians in New England boast that they are the population center of that movement. Almost exactly two times as many Unitarian churches and fellowships lie west of the Hudson River. The May Meetings, a Boston tradition, will soon be held in Washington, D.C., and the Western Unitarians are clamoring for their chance after Washington. But this is just a minor part of the main problem faced by those who would return to a religion of an earlier period. Nominal liberals in New England face the enlightened enthusiasm of a minority of their fellows. This minority wishes to take the initiative in a renaissance similar to that stimulated by the same persons on whom present reactionaries would lean. They realize that the New England liberal church can no longer face backward. They know that growth implies accepting the spirit of those who braved the frontier, not accepting the suspenders with which they held up their trousers. Such a minority, I believe, is responsible for the 33 per cent growth in New England Unitarians churches since World War II. It may seem slight compared with the 500 per cent growth in the Southwest, but it is an advance.

When the potential of these enlightened enthusiasts is allowed to exert itself, the New England liberal church will experience a renaissance that will make even the most sober-faced Yankee liberal shout with glee.

Northern Spring

When I was young I felt I must
Beware of spring, so loved, so brief:
To think that promise should grow dim
Beneath the obvious summer dust,
And live again in flaming leaf,
Only to wink out in icy dusk.

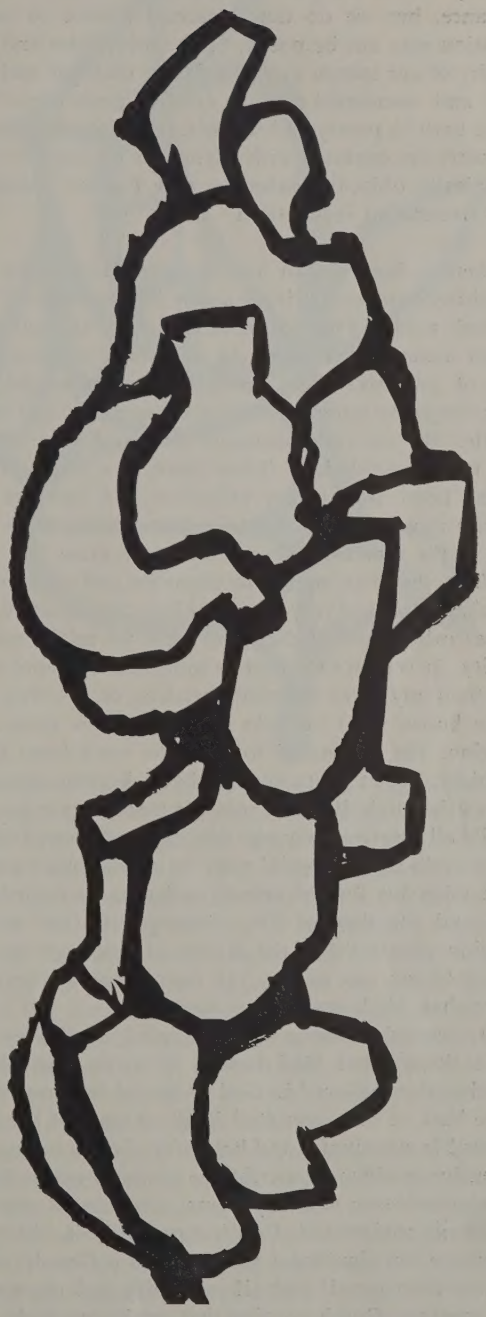
This spring I am no longer young.
By what assurance do I know?
Not years alone, but seeing past
One springtime to another one,
And marveling that from under snow,
More sure than grief, new green will come.

FRANCES TOWNE

MODERN INCANTATIONS

Language and religion

by Howard Matson



In ancient times, men practiced incantation as a means of expelling evil spirits and wresting from nature some desired good. An incantation was magic connected with the power of speech. Primitive man used magic words in his attempts to influence nature, intrude into fate, and mold the shape of things to come.

Today, we too find magic in our modern speech, even though we know that the potency of our language is somehow of our own doing. We are refreshed by literature; we send out our words like a conquering army; and we become excited when descriptive speech encompasses great reaches of thought. This is the magic of our speech today, but it is of a different order than the magic of incantation.

Now, when the methods of science and reason have become the habitual climate for our discovery of new truth, when theoretical and experimental science are wed in a new mastery over nature, the survival of a primitive incantation spirit could only be profoundly reactionary; it could only divert man from the real and solid task of molding his life.

Yet there are remnants of an incantation spirit in our own time — in Nazi Germany, for example, where the Jews were held responsible for the ills of the state. The Nazis reiterated the incantation of Jewish guilt, inducing the belief that if the Jews were eliminated from society, everything would be all right. Such a slick solution of social crisis rendered man incapable of searching for his own remedies. Again, too often the word "communism" has become an incantation for exorcizing social evils.

It is in the religious field, however, that incantation especially survives today. Religious speech has been used both to build up and to tear down, to clarify and to obscure. Some forms of religious language have refreshed man's spirit by their simplicity; others have made life obscure, as evidenced by the tortuous complexity of modern creed. The words of Jesus, with all their simplicity, still refresh our lives today. But the mere reiteration of names like Jesus or Mohammed — as though there were a potent magic to the sound of the name itself — what else is this but incantation? Only when words are used to enrich and unfold an actual life are they filled with magic we can accept.

Our modern speech is multiple because our modern life is multiple. Our scientific words analyze nature, while our poetic words clothe nature with imagination.

The Reverend Howard Matson is associate director of Unitarian extension and church maintenance for the American Unitarian Association. This article is adapted from a sermon he delivered as guest minister at the First Unitarian Church in Cincinnati, Ohio.

When we talk poetically we talk with meaning, but we do not deprecate poetry to say it does not have a logical validity. When we speak scientifically we speak with significance, but we do not deprecate science to say an equation may not be poetic. The multiplicity and complexity of our speech merely reflect a multiple and complex and wonderful world. Our religion must be at home both in poetry and in logic. Only when the words of poetry are confused with science, or presumed to have a logically objective existence they do not possess, do they become an incantation.

There is, however, an inner connection between what primitive men were striving for by incantation and what we seek today. The poetic, imaginative, and subjective life of modern man does have an affinity to the creative side of primitive life. Through incantation primitive man sought to achieve confidence, assurance, and success in life. We too need assurance and confidence that we can fulfill our desires. Thus there is a common emotional bond that unites primitive and modern man, despite the passage of centuries, because the inner strivings of the human spirit are much the same.

What, then, is common to primitive and modern man religiously? It is a very human thing. It is what William James called "over belief," or what we might call creativity. It is man's attempt to squeeze a bit more out of life than any given moment's reading of it. Man never quite knows what he talks about when he talks about religion. He is tempted to drop the word from his vocabulary, but it keeps coming back, because speech always strives to build more into life than sheer experience. While all creative language does this, religious language seeks to do it in a special way. In a religious utterance, man takes his limited speech and tries to describe the flux and the flow of life. Consequently the story of religion always shows the failure of language in its attempt to say too much. Yet man keeps trying to say more than his language can encompass.

At a church meeting not long ago I asked a group to write down what God meant to them, regardless of whether they believed in God. Some of the answers that came back to me were: God is like a force of life which makes life meaningful and beautiful; God is a symbol for an entity to which we ascribe the power of controlling an infinite universe; God is a name, someone or something we do not understand; God is a reservoir of which I am a minute but significant part; God is a Gestalt, a force greater than myself and all humanity and the universe put together; God is nothing that can be touched. These are a few answers off the cuff of the mind of that church. They are all different, but they all contain one common property: the squeezing of a bit more out of life than any single statement about it. All contain a wisp of creativity, of "over-belief." I think this is good. I believe a failure to possess such a quality, whether in modern or primitive man, would be a failure in human personality. I am not speaking of belief or non-belief in God, or use or non-use of the word "religion," or whether men practice religion by primitive incantation or by modern methods. I am speaking of something that transcends the centuries and is common to Akhenaten, Jesus, and Einstein. What I have labeled "over-belief" is, in some ways, the most important thing we can say about a person — that he has the capacity to build into life something more than necessity warrants. Here is a point where modern man and primitive man are united in purpose, despite their differences of belief and ritual.

Each age has a certain framework in which it must operate. For modern man the framework is realism and science. Science is the habitual climate in which we discover our new truths, and a modern belief that is divorced from reality is no belief at all; it is only illusion. Yet, we find a rather curious contradiction within this framework. While we value physical reality as seldom before, at the same time we are tempted into fantasy in our social relations. Sometimes the very men who pay homage to physical science will behave in the social arena, say in the field of racial relations, as though the findings of science had no relationship at all to themselves or their beliefs. We are coping with the same problem in the great crisis over nuclear fission. It is common knowledge that our human family can no longer continue in its present paths. Not only does Albert Schweitzer know this, but Mr. Kennedy and Mr. Khrushchev as well. Here our capacity for dream-building comes in. We have an opportunity to build into life something more than the reading of facts, an opportunity to live as if we really can turn a corner in world human relations.

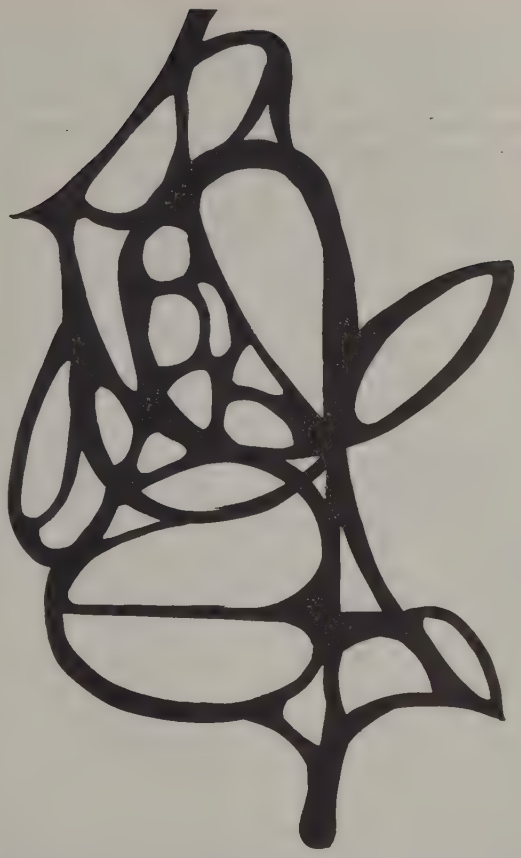
If mankind is to catch up with the technical crisis of our time, the word "brotherhood" must take on a substantial meaning for both East and West. We must take seriously our belief that human nature can be changed. Not only must we learn to understand and respect each other, we also must learn to love each other, so that we can overcome the terribly destructive potential of our modern reality. Too often we have thought of each other as monsters rather than men, and then we have gone out and behaved as monsters, assuming that such behavior was simply human nature.

To meet the great historical need of our epoch, we must rediscover each other as humans. We must clothe old words like "mutual cooperation" and the "common good" with the modern garments of our creativity. We know world fact, but we need world faith. The fact is clear; it is the technical potential of blowing each other off the planet. World faith resides in human beings, soft and sensitive people possessing the quality of spirit and enthusiasm that can enable them to work hopefully toward the solution of the crisis in our time. The working out of this crisis is also the working out of contemporary religion. The faith of which I speak is built on the same dream stuff the ancients possessed when they sought, by their incantations, to squeeze more out of life than sheer necessity warranted.

'PRIVATE RELIGION'

by Harold J. Quigley

A personal experience



The Reverend Harold J. Quigley is now minister of the Independent Congregational Church (Unitarian) in Meadville, Pennsylvania. Previously he had been a minister of the United Presbyterian Church. He was dropped from the rolls of that church on January 19, 1960 because of his divergence from its beliefs. This article is adapted from his address to the presbytery, in which he tried to illustrate by his personal experience what he had found objectionable in the orthodox church.

Near where I was born in Philadelphia there was a Presbyterian orphanage. My mother, a devout Presbyterian, apparently had some peculiar dread of the place or of the future of her five children. Once when I was walking past the orphanage with her, I heard her say (as though to herself), "I hope you never end here." Ironically, her death came soon after she made the remark, one that I learned later she often had expressed. My grandmother, who had heard it, made certain after my mother's death that only two of the surviving children — myself and my older brother — were placed in the orphanage. At the time, I was five and he was seven.

The Home, as it euphemistically was named, provided admirably for our physical needs and tried to do a diligent job about our spiritual requirements. Each weekday the directors held chapel services. Each night the matrons had family prayers and Bible readings. Each Sunday we were compelled to attend church and Sunday school in the Presbyterian church across the street from the main buildings of The Home.

At the church the minister encouraged us to believe in the virtue of our orphanage status. The world, he said, was the worst possible one. Such a world had crucified Christ, and Christians were obliged to renounce the world that had killed him. We were obligated to continue our childhood status by fleeing to a kind of orphanage away from the contaminations of an evil world. There, beyond the reach of corrupting forces, depleting drives of the flesh, and alleged sophistries of the intellectual life, we were challenged to "live" as vagabonds from the world. The more we were able to dim out the natural, horizontal plane, he told us, the more we would be able to bring Christ himself into focus in a compensating, supernatural Home for our spirits.

"Abundant life," he said, awaited us in this out-of-the-way orphanage if we abandoned the immoralities of the worldly life. How could we immediately gain entrance into the "abundant life" of non-fraternization, non-participation, non-contamination? We should quickly accept the "life" of doctrine, the "life" of ecclesiastical organization, the "life" of pietistic purity, and the "life" of self-sacrificing service. "Life" apart from the world, in disdain of the mind and in contempt of passions, was not to be merely a substitute for life in the world, nor to be regarded as good as life in the world. The "life" of the church was the only life. Everything else perishes and only the "life" of the spirit endures.

Sunday after Sunday as a captive audience at church, we were subjected to the somber recommendation that we make a career — or even a crusade — out of being orphans. On an occasional rainy day at The Home when we could not go out to play and forget, when rain splashed the windows through which we looked wistfully, the world outside looked misshapen. Sometimes when no one came to visit us, or when we were ridiculed for our orphanage condition, we felt the world was a desolate wasteland. At such times desertion seemed our lot and withdrawal our only hope.

Usually, though, there were glimmerings of a rebuttal to our pessimism Some mornings we actually exploded off the orphanage grounds for school, in the shimmering illusion of freedom and acceptance. Sometimes the sun

shone so brightly on the budding trees of spring that we thought of the world as made for us. Then, feeling as though we were not homeless, the suggestion of withdrawal seemed dangerous; then we unconsciously acknowledged participation in the world and acceptance by it as our reliable forms of salvation.

Thus tiny reservations began to appear over the edicts which were issued each Sunday from the Presbyterian pulpit. The germ of doubt came even at an early age, for the Bible we read each evening seemed full of legends and contradictions. The dogma about Christ appeared to conflict with the Gospel of Luke's exaltation of the Man, Jesus. The love-Christ-hate-program was in tension with the lovableness of people, with our own desire to love and be loved. The more we saw people, the world, and ourselves, the more appealing they became and the less inclined we were to accept the love-Christ-hate-program. Not at all could we charge the people we knew with malicious intent against "Christ," nor did we have the nerve to dub them "Christ-killers." Not at all could we term the world, which we occasionally found exquisite, "wretched." We instinctively turned away from the idea that death of the self, which the minister recommended, was a creative occurrence, something which anything divine could order. So we came to question the minister's theme for "life," even though it came with the superlative tag "Christ" marked on it. It looked as though he recommended half a life. Evidences of an abundant life did not burst out of his personality. What was wrong? Was it the program? Was it the idea behind the program? What was behind it? Did the minister follow his own advice or was he, in fact, an unbeliever? The idea could not be downed. Maybe he could not be trusted, for he seemed miles away from the "abundant life." He was a minister, but he seemed far more alienated from the world than we were.

Our inner hesitations were too shadowy to be formed into finished challenges for comprehensive debate. Even if we had wanted to organize our questions into arguments (based on the promise of loving the real and suspecting fascination with the unreal) we had to face facts about how outmatched we were. At the moment we were nobodies. Against him and his familiarity with formidable dogmas, what chance had we? Could we organize our doubts into an affirmative system? Could we prove by happier, more constructive attitudes that we had a superior orientation to reality, to people, to ourselves? Could we prove that our orientation alone had God in it?

Behind the minister stood his ally, the tremendous ecclesiastical institution, to give status to his position. Behind us stood desertion. Confronting such an austere, unapproachable, pretentious figure — and admitting to be in conflict with such a powerful institution — put us in rebellion against the best and against society. What supporting forces could we depend upon, were we to go beyond wonder?

Each Sunday he was an enigma, who outmatched us in another way. When he stood in the pulpit he presented himself as *our* hero, fighting *our* battle against impossible odds and implacable foes. Who were our mutual despicable opponents? Murderers? Gangsters? Traitors? Fathers who had deserted motherless children and allowed orphans to be "put away"? To be sure, the minister had a hall of infamy, but his victims were not selected because they had floundered badly in our cases. The public enemies he categorically defamed each Sunday were atheists, skeptics, iconoclasts, and doubters. From his point of view, they were moral gangsters for not accepting the King James version of the Bible as the word of God. They were alienated from God for pooh-poohing the doctrine of the virgin birth. The minister's phantom conflict with faceless people went on Sunday after Sunday. Its apparent victories came when he added the names of new recruits to his army: its surprising defeats were the sudden appearances of new names in his rogues' gallery.

At periodic evangelistic rallies he increased the tempo of his attack against the dissenters. Using all the weapons he could command, he engaged in a massive offensive against the persons whose doubts anchored them to the world, whose reservations kept them from accepting the Bible as divine truth, or whose dispositions prevented them from loving an invisible Christ and hating visible people. Why did they resist? Depraved human nature, he said, made them hardhearted. All the resisters of his doctrine had sinned; all had been involved in the crucifixion of Christ; all had come short of the glory of God. All men, he intoned of those who did not disdain their bodies, were conceived in sin. All the intellectuals, the liberals, the scientifically and materialistically minded, he asserted, were doomed to destruction unless they could accept carte blanche the dogmas he preached and the alleged savior he presented.

At such times of grave accusation, the veins of his face grew purple. Sweat poured from his face. His arms flayed the air as though in mortal combat with the devil. Even his language became intemperate — sharp, abusive, violent. From where we sat on the front row, he looked sometimes like a demagogue and sometimes like a spiritual soldier of fortune. We were frightened of his threats. Were *we* targets of his assaults? What were the implications of his rage?

It was this man, we tried to assure ourselves, who had gotten us into the orphanage in the first place and should be our protector. But never did he trace our life stories to their beginnings, nor expose the social criminals in our cases (those who had either created our situation or ridiculed us because of it). Never once — as omniscient as he presented himself to be — did he come up with a program that would make orphanages obsolete. Never once — as omnipotent as he regarded his word to be — did he come up with a positive recommendation, like love for instance, which would make orphanages into homes. Evidently he did not wish to end our orphanage status; on the contrary, he hoped we would extend it. Apparently he did not want us to extinguish our aggression against the per-

sons who made us victims. He wanted us to enlarge our targets of resentment from the people responsible for our misfortune to all folk as Christ-killers, to the world as wicked, and to culture as uncreative. He saw no home in the world for us but recommended the deepening of our homelessness by becoming commuters to his unreal world. Furthermore, in his desire that we exile ourselves from reality, humanity, and love of the seen, he invited us to engage ourselves in the general loathing out of which other orphans were spawned.

The minister I have described typifies what I call "private religion." Everything about him was egocentric. He was a myth-maker who brought up rationalizations out of his own dark moods. No fictional world "called him"; he was not being attracted to "Someone." On the contrary, his tendency was one of reaction. Externally life frustrated his wish for the power and the glory. As a form of retaliation against a non-appreciative and non-receptive society, he predicted such a society would come to "eternal death." In using this description, "eternal death," he revealed the dark fatalism of his own inner life. Internally — within his own body, which he despised — there existed a fascination with what was taboo. To escape the inner agony of the resulting guilt, he had to court an existence of non-life where no accusing voice could reach him. To drown out his own voice of judgment and to annul society's claim upon him, he charged wickedness against the iron hand of inheritance and blackened society's name as "the Christ-killer." For its wickedness (its crucifixion of him) he said society was doomed. The projection of his judgments revealed *him*, not the nature of social history.

"Private religion," in summary, is a conspiracy. It argues skillfully its friendship for man, its position as the defender, and its function as a minister, while it secretly plots against man, threatening eternal punishment if man is not submissive. It presents itself as omniscient, even when it has no concrete social aims. It fights change, yet it claims the authority to change people and alter the eternal fate of those who accede to its dogmas.

The distinctive role of "private religion" is performance. It specializes in the "act" of purity in its creeds, the "act" of perfection in its words, and the "act" of greatness in its rituals. It turns from the present, fostering the fiction of an unparalleled moment in history when the founder lived. It asserts that withdrawal from life in this world and acceptance of the hate program are the means whereby the submissive person identifies himself with the hero, with his history, and with his acclaim.

Then Light Rushed Out

The narrow mind falls quiet, not conceiving
  Infinite time, infinite dark, infinite space.
Only stupendous faith permits believing
  The impossible power that made man's living-place
When infinite light rushing (where was its source?)
  Created measurement (what was before?)
And through unnumbered eons set the course
  Of countless universes.

  Birthing roar,
Majestic speed, stark brilliance filled Forever,
  (Or *were* they, with no life to be aware?)
Fragmenting, congealing in the void that never
  Before was boundaried to planets, flare
Of comets, frozen stars, hot suns. What creed
  Makes comprehensible this day-from-night?
With wisdom slowly gathered, powers freed
  By questioning faith, the soaring mind takes flight.

ALISON MURPHY MATHEWS

Editorials

Opinions expressed are those of individual editorial writers

How free to be

Beginning with the May issue, *The Unitarian Register* will publish jointly, for a time, with *The Universalist Leader.*

The arrangement will provide a visible symbol of the forthcoming consolidation of the American Unitarian Association and The Universalist Church of America. It will continue until some other provision is made by the Board of Trustees and/or the administration of the new Unitarian Universalist Association.

Both the *Register* and the *Leader* bring a proud heritage to the combination. Both are successors to some of the oldest religious publications in America. Both have been dedicated throughout their histories to the cause of human freedom, and especially religious liberty. The publishers of both have been consistently jealous of editorial freedom.

Universalists, whose Universalist Publishing House has not been under the control of the Universalist Church, have had few doubts that the *Leader* always has been a free journal. Some Unitarians, however, have had misgivings lest the freedom of their denominational magazine be compromised, from time to time, by administrative control.

In any event, the transfer of both publications to the aegis of the new association does not automatically insure whatever freedom both journals have enjoyed. Whether published jointly or separately, both must rely upon the wisdom and alertness of a new board and a new administration of a new organization to determine how free they shall be, or whether they shall be free at all.

A new association will have many problems to which to address itself, and many of them will seem pressing. Perhaps it is not too much to hope that the freedom of its journals, in a denomination which is devoted to freedom, will be regarded as a pressing problem, too.

A hole in democracy patched

The addition of a Twenty-third Amendment to the Constitution of the United States will be a source of satisfaction to many religious liberals, and particularly to members of the Unitarian Fellowship for Social Justice, which has urged its adoption.

The amendment provides a patch, at least, for a long-gaping hole in the garment of American democracy. It gives citizen residents of the District of Columbia the right to vote in presidential elections and allows the district three electoral votes.

Those who sought the franchise for Washingtonians might wish that a full-scale mending job, rather than a patchwork, had been achieved. Residents of the district still are governed by Congress, in which they have no representation.

Still, a patch is better than nothing. And the new amendment presumably will have one salutary side effect: it will provide an exemplary American locale where a Negro majority (54 per cent) may vote with impunity.

Forecast: cloudy

Future historians, when they write of the United States in the middle twentieth century, are certain to note the recurrent paroxysms of alarm over subversion which have wracked the nation. Today, there are indications that we may be about to add another to the historians' list.

The political climate seems particularly favorable for alarmists. The advent of a liberal administration in Washington outrages those conservatives who suspect that all liberals are tainted. The election of a Roman Catholic President, through an entirely different kind of logic, encourages extremists who rely on Catholicism for a greater indulgence of their anti-Communist activities. The growing ambivalence of the Supreme Court in matters of civil liberties encourages those who would ride roughshod over the rights of others and discourages those who would resist them. The thus-far successful resistance of most of the South to desegregation is heartening to those who would substitute their own rules for the laws of the land and their own interpretations for those of the courts.

The symptoms are already with us. The House Un-American Activities Committee, despite its excesses, was given an ample appropriation by a top-heavy vote — in effect, an indorsement of its tactics and a green light to continue them. The film "Operation Abolition," distorting the record of the committee's hearings and concomitant student demonstrations in San Francisco, is enjoying a wide circulation and arousing high emotion among those who accept it at face value. The emergence of the John Birch Society provides a vehicle for those who delight in hurling irresponsible accusations at any dissenter of whom they disapprove.

A new paroxysm could pose two dangers for religious liberals. Alarmists cannot be expected to distinguish clearly between political dissent and subversion, or between religious and political dissent; thus outspoken religious liberals can be caught in the line of fire. But perhaps even more dangerous is that some religious liberals, in earnest and heightened anxiety over subversion, may adopt some of the tactics of the alarmists.

Perhaps religious liberals can best serve by encouraging the reporting of any evidence of subversion to the responsible agencies, by refusing to join or condone vigilantism, and by insisting upon the presumption of innocence for those who have not been found guilty, in the best tradition of American fair play and jurisprudence.

VICTOR BOVEE

Open Forum *(Continued)*

innuendo-filled editorial to accuse Mr. Roy of "becoming the unwitting dupe of the McCarthyites of the 1960's" indicates to me that the "front line" on which he battles is one far removed from the line where . . . liberal democrats are trying to uphold the essentials of the liberal faith against the onslaughts of the doctrinaire left and the irresponsible right — CHARLES S. STEPHEN, JR., *Billerica, Mass.*

To the Register: As I had just finished reading the book *Communism and the Churches,* I was pleased to see it reviewed in the January *Register* and was especially glad that the reviewer recommended it as a "must" for every religious liberal. The reviewer, Jack A. Kent, was given some identification so that I know of him and his position.

My reason for writing, however, is the completely adverse evaluation given in an editorial written by Theodore A. Webb. Since I did not find him listed on the editorial staff, I think further identification would be interesting to me, as well as other readers of the magazine, in view of the stand he has taken . . . — since he disagrees with such nationally known figures as Bishop James Pike and Bishop G. Bromley Oxnam. . . . — RUTH C. GALT, *San Francisco, Calif.*

EDITOR'S NOTE: Guest editorial writer Webb is minister of the First Universalist-Unitarian Church of Haverhill, Massachusetts.

To the Register: T. A. Webb's editorial, "Report from the front line," in the January *Register* is one of those sickening, paranoiac expressions of a fringe element of our Unitarian ministers. He apparently belongs to the group that periodically whips the FBI and goes through other similar ritualistic dances.

Please, no more of this . . . old hat. Let's have something fresh, not a mildewed approach such as Webb's. — NAME WITHELD BY REQUEST.

To the Register: . . . To Theodore A. Webb . . . a newsmagazine's quote:

"Breathes there a minister with soul so dead
Who never has been called a Red?" . . . — JOHN B. DAVIS, *Oklahoma City, Okla.*

TOO FEW UNITARIANS HAVE BEEN 'FARTHER WEST THAN WORCESTER'

To the Register: As a four-generation Unitarian, may I express an opinion? . . . it is my misfortune to live west of the Mississippi River. In Seattle, we have three thriving Unitarian churches, one recently completing a $400,000 plant, and I took in vain in the *Register* for any recognition of Unitarianism anywhere west of Indianapolis or . . . Chicago.

Many years ago the writer visited an old lady who lived not too far from 25 Beacon Street. On being asked if she had been in the West, she replied, "I have never been in the really far West; I have never been farther west than Worcester."

I strongly suspect that many of our AUA have "never been farther west than Worcester." I suggest that the AUA offices have on their walls a large map showing that the United States extends for a considerable distance west of the Mississippi River and that all that territory is *not* Outer Mongolia. — C. R. ALLYN, *Seattle, Wash.*

ASIAN STUDENTS PROPOSE FIVE NEW PROJECTS FOR UNITARIANS

To the Register: The ideals and values of the Unitarian movement are not known in many parts of Asia. . . . the Unitarian movement has not taken the initiative . . . to do . . . the active informational work there. . . .

We feel that a large number of Asians today would enthusiastically welcome Unitarian thoughts and values. . . . When we look at the past progress and the present achievements of the Unitarian movement, we feel encouraged to think that the Unitarians have the spiritual capacity and the intellectual resources and organized capability to do tremendous work not only for Asians but for all of the world.

In a meeting of the Unitarian-Universalist Association at Columbia University which was inaugurated recently, we found a majority of attendants were overseas students and none of them knew about Unitarianism before coming to this country. Many of them are anxious that American Unitarians become concerned about extending their religious ideas to the many "unconscious" Unitarians around the world in the effort to promote peace between different religions, ideologies, and nations.

We propose the following Unitarian international projects. . .

1. . . . to exchange knowledge of the East and West. For this, we should have an active office to obtain liberal Asian roving lecturers for schools, churches, and communities. It would be welcomed by many colleges and universities which cannot employ permanent staffs to teach Asian cultures.

2. . . . to have several bilingual Asian editors to introduce Asian publications to Americans and American liberal publications to Asians.

3. To organize a number of international seminars, inspection tours, and research groups on cultural, political, and religious matters. . . .

4. To have Unitarian International Centers in New York and in the major cities of Asia with such facilities as a hostel, social lounge, and information service on cultural matters for tourists. . . .

5. . . . we should have a counseling office in New York which would forward to the proper UN offices opinions and ideas presented by individuals or groups in various areas of the world. . . . government channels are not always satisfactory. . . . — B. P. SINHA (India) and SOICHI KATO (Japan), *New York, N. Y.*

(Continued on page 16)

Open Forum (*Continued*)

HOSEA BALLOU IS NOT FORGOTTEN IN THE HILLS OF NEW HAMPSHIRE

To the Register: What a splendid article by Rea D. Gleason, "Hope Rides in the Hills" [January *Register*]! She, and readers, may be pleased to know that Hosea Ballou and his message have not been forgotten "in these yere hills."

For four years, special services have been held in the Community Church in Richmond (built by Unitarians in 1837), honoring "Father Ballou" of Ballou Dell. They have been sponsored by the Unitarian church of Keene, New Hampshire, during the presentation of Denman Thompson's famous play, "The Old Homestead," in the Potash Bowl in our town in July. Speakers have included Dr. Fred C. Leining, retired Universalist minister; Dr. Ernest Cassara of Tufts; and Dr. Dana McLean Greeley.

The annual service will be held this year Sunday afternoon, July 30. The speaker will be Dr. Philip R. Giles, who will speak on "The Good Old Days — Revisited." The rhythm choir of the Marlboro Federated Church (Universalist-Methodist-Congregationalist), with soloists, will participate. This lovely old church, recently restored, is close by Hosea's birthplace.

Unitarians and Universalists and all who would like to be with us that weekend need not come as strangers. Just write us, for it was members of our Unitarian church in Keene who first revived "The Old Homestead" (Denman was a Unitarian) and who first revived the Richmond service, to perpetuate not only Hosea's memory but the link between the Universalists and Unitarians. . . . — HELEN W. ADAMS, *Swanzey, N. H.*

HOW MANY ESPERANTISTS ARE THERE? CHALLENGED WRITER OFFERS FIGURES

To the Register: This is in reply to the letter of Llewellyn Jones in the June 1960 *Register*. The Esperanto literature which I have seen states that the petition to the UN was made by organizations representing 15,454,780 people and 895,432 individual signers which include President Auriol of France, the Prime Ministers of four European nations, 405 members of parliaments and legislatures, 1,228 leading educators, about 40,000 teachers, 8,797 professional men, 5,262 scientists, 1,509 journalists and others.

In 1954, as a result of this and evidence demonstrating the usefulness of Esperanto, UNESCO of the United Nations passed a resolution, noting the results attained by Esperanto, recognizing that they correspond with the aims and ideals of UNESCO, and agreeing to follow the development of Esperanto in education, science, and culture.

I was informed regarding the number of Esperantists by an article on Esperanto in the March 1956 issue of *Holiday* which was one of a series on languages useful to the traveler by Mario Pei of Columbia University, who is not an Esperantist. However, I have received a statement from the Esperanto Documentation Center in London that several million Esperanto text books have been sold and that the existence of half a million people who write and speak Esperanto can be substantiated. It seems reasonable that several times this number can read it. — DONALD L. MUNRO, *Quakertown, Pa.*

EDITOR'S NOTE: *Mr. Jones's letter disputed Mr. Munro's statement in a book review referring to "the several million people widely dispersed throughout the world who use Esperanto . . ." and challenged Mr. Munro "to give us a breakdown on his figures."*

MUSIC SEEN AS IMMORTAL ON MERITS, BELIEFS OF COMPOSER AS IRRELEVANT

To the Register: The protest lodged by Miss Rosa Lewis in the November *Register* against the use of conventional sacred music in a Unitarian service was to me a sad commentary on liberalism. As a Unitarian, Miss Lewis rejects certain music because of the orthodox theology of the composers. Through this attitude, liberalism becomes crystallized in dogmatism; into a vital and flexible faith she has reintroduced that same narrowness Unitarianism has always opposed. . . .

Surely few studies are more divorced from creed and ethics than is music. Although the study of a composer's background can shed light on the forces that influenced and motivated him, the interpretive artist has no real concern with the composer's habits, morals, and beliefs. Only through his music does the composer come in contact with the interpreter, and only through his music does the interpreter have a right to judge him. A piece of music is immortal on its intrinsic merits alone — what sort of a person the composer was is irrelevant. . . .

The statements made by Miss Lewis open a subtle path of intellectual and artistic censorship: if we do not approve of or agree with a person, do not perform his music or . . . read his books, look at his paintings, or listen to him speak. Closing oneself off from non-liberal viewpoints seems to me neither the spirit nor the letter of liberalism. — JUDITH TESTA, *Rockville Centre, N. Y.*

JUSTICE FOR EICHMANN? YES! BUT MERCY, FORGIVENESS? NO!

To the Register: As regards all the articles on Eichmann, I do not believe the Jews need make an apology or feel guilt for abusing ethical codes. . . . Of course they were motivated by vengeance, a perfectly human . . . emotion. When an individual, class, group, nation is outraged, it is human nature to respond. It happens every day and there is no power of love that can overcome this primitive instinct once it has been given "The Motive." . . .

I trust that this amoral personality be given a fair trial in the name of Justice but that mercy and forgiveness is unthinkable. . . . — MAXINE E. ADLER, *Silver Spring, Md.*

Open Forum *(Continued)*

DARWIN ONCE INDORSED THE THEOLOGY OF AN HERETICAL UNITARIAN MINISTER

To the Register: In the November *Register,* Elsie Brown points out that Charles Darwin never affiliated with the Unitarian Church and that at the end of his life he said that he was an agnostic. She states that his mother was a Unitarian and died when Charles was eight.

It is of interest to note that his wife also was something of a Unitarian. His daughter, Henrietta, writes that Mrs. Darwin ". . . taught us (children) a simple Unitarian creed, though we were baptized and confirmed in the Church of England. . . . it distressed her, in her early married life, to know that my father did not share her faith." (See *Emma Darwin, A Century of Letters,* by Mrs. Henrietta Litchfield, Appleton, New York, 1915, two volumes; vol. 2, p. 173.)

Moreover, it has seemed to me rather significant that in 1871 Charles Darwin wrote an almost all-out indorsement of the pantheistic-scientific theology of Francis Ellingwood Abbot, an heretical Unitarian minister — heretical like Emerson and Parker in that he felt obliged to get out of the church because, at that time, it was too dogmatic and too biblical in its monotheism. The free-mind principle for which he, along with others, battled, in the *Index* and in the Free Religious Association has become a Unitarian principle (not a dogma!). Also, his brand of pantheism is probably very much like what many Unitarians now believe. In 1869 he took the Toledo (Ohio) Unitarian Church out of the denomination, re-naming it The First Independent Society of Toledo; and in 1870 he started the *Index,* a weekly magazine of Free Religion, which ran for seventeen years. He published Fifty Affirmations of Free Religion repeatedly in many issues of the *Index.* . . . Abbot also published a pamphlet, *Truths of the Times,* including the Fifty Affirmations, and a short paper "Modern Principles: a Synopsis of Free Religion" expressing the same ideas.

In England, Charles Darwin came across this pamphlet and wrote Abbot that he indorsed it whole-heartedly except for a few minor details which he does not specify. His letter is printed in the *Index* for December 23, 1871, volume 2, page 404, column 2. . .

But, as has been pointed out by his son, at the end of his life he relapsed into agnosticism. — GARDNER WILLIAMS, *Toledo, Ohio.*

TWO FACTUAL ERRORS ARE NOTED IN STORY ABOUT TRACKER ORGAN

To the Register: I read with interest the article by David R. Powell in the November *Register.*

There are two factual errors which should be noted. Trackers are not strips of bamboo but are simply very thin strips of wood, often . . . spruce. Also, there were by no means only three makers of tracker organs in the nineteenth century. The actual number is close to six hundred. . . .

[It] confuses cause and effect [to assert] that the organ still has mechanical action because it has been trouble-free. The organ has been free of trouble because it has mechanical action. Not only is tracker action more reliable than electric action, and longer lasting, but it is musically far superior. . . . — ALAN LAUFMAN, *Rindge, N. H.*

UNIVERSALIST GROUP ASKS RETURN OF COLUMN BY MARY BLANSHARD

To the Register: We the undersigned members of the Social Action Committee of the Farmington Universalist Church wish to express our appreciation for all of the insight and inspiration carried through the pages of the *Register.* However, we do feel that the cause of liberal religion would be greatly strengthened by the restoration of Mary Blanshard's column, "A Unitarian in Washington."

A group of top-flight scientists have predicted that there is a fifty-fifty chance that nuclear warfare will destroy all the human race within ten years. Such a grim prediction calls for wider dissemination of information if we believe that man is capable of shaping his own destiny. Religious liberals should be the first to understand and use every medium possible that life may be made good and beautiful for all of earth's creatures. — CLARA M. VINCENT, *Chairman;* HILDA R. PERNA, ALF LANDGREN, JEANETTE WEDAL, ELMER WEDAL, LAURETTA FIFERLIK, LAWRENCE A. FIFERLIK, F. G. VINCENT, *and* A. C. PUSEY, *Farmington, Mich.*

To the Register: . . . I'd like to see Mary Blanshard's articles back. (You print all-so-many letters saying she's wanted and then go on leaving her out. This is not having a hearing — this is benevolent despotism.) . . . — HELEN BORDEN, *Boston.*

GOOD CONTRIBUTOR, NURSE THY ULCERS; EDITORS ARE NOTORIOUS REPULSERS!

To the Register:

Great Oracle, speak thou to me;
I kneel submissive with my plea.
Spread bird's entrails — or whate'er device
By which you intone your prophetic advice.
Do thou disclose, this soul to guide,
Will my words in print be sanctified?
Or shall the manuscript return
To kindle anew compulsion's burn?

'Tis been six weeks, or is it eight?
And "positive thought" can't compensate.
N. V. Peale's slogans are never licked;
I need an editor's edict!
So feed my ulcers, gentlemen
With milk of kindness from your pen.
But if you must tell me, "Go to Hell,"
Forsooth, gadzooks . . . 'tis where I dwell. —

HELEN GRAHAM, *Los Angeles, Calif.*

Books and Ideas

XYZABCDEFGHIJKLMNOPQRSTUVW

NEW ENGLISH BIBLE AND NEW HISTORY OF TRANSLATIONS APPEAR

THE ENGLISH BIBLE: A HISTORY OF TRANSLATIONS. By F. F. Bruce. New York: Oxford University Press. $3.75.

THE NEW ENGLISH BIBLE: NEW TESTAMENT. New York: Oxford University Press and Cambridge University Press. $4.95.

F. F. Bruce, Rylands Professor of Biblical Criticism and Exegesis at the University of Manchester, has written an eminently readable history of the translation of the Bible into English. He begins with the earliest attempts to present bits of biblical material to those inhabitants of the British Isles who, if they could read at all, could not read Latin. Bruce then unfolds the story of biblical translations from Wycliffe and Tyndale to the Revised Standard Version, Phillips, the Rieus, and the New English Bible.

Throughout his book Bruce is careful to put each translation into its proper historical setting. As a result the reader learns a great deal about the history of Christianity in England, while he is making some interesting discoveries about the problems of turning Hebrew, Greek, and Latin into good English. Although English translators have fewer difficulties than the African expert, for example (who must make the Bible intelligible in a language where "to beat one's breast" means "to congratulate oneself"), still Bruce presents English translation problems so sympathetically that the Tyndales and Moffatts seem worthy of more praise than censure no matter what they do.

One of the most instructive features of Bruce's book is his treatment of Catholic translations. Many people who have been dissatisfied with Protestant versions will agree with Bruce that the late Msgr. Ronald A. Knox's translation, even with its obvious biases and its unfortunate reliance upon a late text of the Vulgate, is "the most readable edition of the English Bible."

The only major shortcoming of *The English Bible* is its relation to the latest translation of the New Testament, published two days before Bruce's book. It is regrettable that Bruce was unable to see the text of this new translation before he wrote his brief concluding chapter about it, for without first hand knowledge Bruce's chapter is little more than an advertisement. Indeed, his last chapter almost turns what begins as an independent work of scholarship into a long prefatory essay to the new translation.

Many people's first reaction to this translation of the New Testament probably will be to ask, "Why?" The answer is simple. The best known Bibles of this century, the American Standard Version and the RSV, were revisions of the King James Version. They sought to use the most recent advances in textual and linguistic studies to bring the KJV up to date and they sometimes modernized the English of the earlier version to make it more intelligible, but they were not fresh translations.

The New Testament portion of the New English Bible is a new translation, not a revision. Committees of scholars have been working on it for fifteen years. They write in their introduction, "We have constantly striven to follow our instructions and render the Greek, as we understood it, into the English of the present day, that is, into the natural vocabulary, constructions, and rhythms of contemporary speech. We have sought to avoid archaism, jargon, and all that is either stilted or slipshod."

The translation is a remarkable monument to the scholars' fidelity to their task. The NEB does not possess all the literary graces, especially the sonorous sentences, of Msgr. Knox's version, but it makes up for this deficiency in the directness and clarity of its language. The scholars have chosen their words well. Although many readers will object to the rewriting of their favorite passages, as a translation the NEB is very good.

Its scholarship is even better. The translators have been willing to make alterations that are long overdue. To cite one example, the ASV, RSV, and Knox accept "moved with pity" or "moved with compassion" as the best reading of Mark 1:41. The translators of the NEB rightly prefer the more difficult reading "in warm indignation" (literally "in anger"). The scholarly apparatus of the NEB is less pleasing. Its footnotes are sometimes needlessly complicated and written in language which does not survive comparison with that of the translation. The NEB also makes a mistake in omitting the cross references that users of the RSV increasingly have come to appreciate.

There are now available so many valuable and distinctive translations that regular users of the Bible can no longer afford to rely on only one of them. Three or four are the basic minimum needed to provide a sound appreciation of any given text. Of these the NEB soon may prove itself to be the most essential.

ROBERT W. HANEY
Harvard University, Cambridge, Mass.

NEED FOR BIBLICAL STUDY IN UNIVERSITIES ADVOCATED

BIBLICAL THOUGHT AND THE SECULAR UNIVERSITY. By George Arthur Buttrick. Baton Rouge, La.: Louisiana State University Press. $2.50.

Whatever Dr. Buttrick says is worth our attention, and this little book on the need for more biblical faith in our halls of learning has much to offer that is pertinent and worthwhile. The academic mind always needs to be jolted. Its aims are narrower and the range of its interests more limited than it likes to think.

But if there is a criticism of Dr. Buttrick's argument, I think it is that he makes too much of the limitations of the academic life and too little of both its achievements and its essential kinship with the life of faith. Like many of our contemporaries, he seems to minimize the sacrificial heroism, the profound sense of dedication, and the outreaching co-operativeness characteristic of the scholar's life

at its best. Further, I think that "secular," as he and others use it today, is a loaded word expressing a negative view. When they are living up to their own convictions, our universities are full of faith, hope, and love. The fact that they so often fall below their own ideals makes Dr. Buttrick's criticisms relevant.

We also should remember that there are many religious resources on which an academic institution is expected to draw, in addition to the home and the church. Almost all colleges now have courses presenting the claims of biblical faith, and the sermons and lectures on religion to which college students have access are almost unlimited. Our denominational colleges specifically align themselves with Christian creeds. It is hard to see how we can go much further than this, without denying that there is a place for the university which declines to identify itself with any one set of religious assumptions and insists that its task is defined by a philosophical rather than a religious faith.

Occasionally Dr. Buttrick is inclined to overstate his case, as when he says, "The faith that the cosmos is one and worthy of study is Biblical faith, against the view that would make matter a fetter, and flesh the work of some demiurge. Thus all science rests on Biblical faith." Faith in the possibility of knowledge did not begin with the Bible, and perhaps it is not overly casuistical to ask why a biblical theologian like Kierkegaard (quoted in this book with approval) held so steadfastly to the faith that the world is not one but very definitely two. While we are on the subject of the one or the many, we might question which biblical faith should control the policies of the university; history has recorded a variety.

These comments merely indicate that the topic is a live one which Dr. Buttrick has treated in a lively way. Academic authorities will neglect at their peril the essential point he makes: that the academic life can be sterile unless it is constantly stimulated by confrontation with the kind of interest that is characteristic of biblical faith. The encouraging feature of the situation is that today many people realize the problem and are eager to do something about it.

J. S. BIXLER
Former President, Colby College, Waterville, Me.

HISTORICAL, THEOLOGICAL DIVISIONS OF PROTESTANTISM STUDIED

VARIETIES OF PROTESTANTISM. By John B. Cobb, Jr. Philadelphia, Pa.: The Westminster Press. $4.50.

For the person who seeks meaningful insights into the nature and complexities of contemporary Protestantism, here is an exciting, scholarly book which is quite readable. It is not another book discussing the history, organization, and doctrines of our numerous denominations, but deals with the basic divisions in Protestantism as the historian and theologian interpret them.

Dr. Cobb divides his study into five general areas: Reformation Protestantism (Lutheranism and Calvinism); churchly Protestantism (the authoritarian and the liturgical approach); individualistic Protestantism (biblicism and experimentalism); liberal Protestantism (Mystical Protestantism, the quest for abundant life, and the social gospel); and "Nontraditional Divisions" (popular and postscientific Protestantism and "The Scandal of Eschatology").

Dr. Cobb writes about each form of Protestantism from the point of view of a believer who states his case in a scholarly non-missionary fashion. Thus the author succeeds admirably in avoiding any suggestion of his personal views.

The book's value is enhanced by the lists of "selected readings" which follow each section and the general bibliography at the end. A final chapter deals with the bases for possible unity among Protestants.

For those who would be "religiously literate," *Varieties of Protestantism* is a necessity.

ARNOLD CROMPTON
First Unitarian Church, Oakland, Calif.

UN PEACE FORCE EXCLUDING U.S. AND RUSSIA ADVOCATED

THE UN AND U. S. FOREIGN POLICY. By Lincoln P. Bloomfield. Boston: Little, Brown & Co. $4.75.

I would not hesitate to put the *The UN and U. S. Foreign Policy* on the required reading list for any course on the United Nations. It is an excellent analysis of a fifteen-year-old problem: how can we conform our foreign policy to a UN with improved effectiveness as an instrument for international accord? The book uses the scientific approach and is generally lucid, if not always succinct.

The aim of books in this area should be to suggest a practical plan for peace, and the author's can be summarized as follows: "The need today is *not* for a force that includes the U. S. and therefore the Soviet Union. It is . . . for a force that explicitly *excludes* the great powers . . . it should be U. S. policy to advocate . . . the creation of a UN force drawn exclusively from the smaller and neutral nations."

There is much to be said for the opposite view: that the United States and Soviet Union each should contribute an equal portion of their own armed strength to establish and maintain a permanent nucleus of international police power to enforce world peace. Such an arrangement would serve the dual purpose of keeping the world's heavyweight contenders too busy stopping the fight to promote it and of encouraging the lighter-weight nations to climb on the bandwagon for peace. Public opinion would, of course, be essential to sustain such a plan in the United States no less than in the Soviet Union.

A word about the book's *style:* I have noticed that the State Department, seeking to sustain its traditional dignity and formality, suffers from a tendency toward stiltedness and circumlocution. To some extent this author falls into a similar sin. A more liberal sprinkling of "plain English" — direct and incisive — could have been employed to bring the book's principal theme into sharper focus.

PETER I. B. LAVAN
1960 Chairman, United States Committee for the United Nations

Thoughts for Meditation

EDITED BY JACOB TRAPP

Spiritual Freedom

Ye shall know the truth, and the truth shall make you free.

John 8:32

The only war against God is against his image, against the divine principle in the soul, and this is waged by tyranny in all its forms.

Spiritual freedom is moral energy or force of moral purpose at work in the world and liberating the intellect, conscience and will, so that they may act with strength and unfold themselves forever.

Without this inward spiritual freedom, outward liberty is of little worth. What boots it that I am crushed by no foreign yoke if, through ignorance and vice, through selfishness and fear, I want the command of my own mind?

The worst tyrants are those which establish themselves in our own breast. The man who wants force of principle and purpose is a slave, however free the air he breathes.

Spiritual freedom is the attribute of a mind in which reason and conscience have begun to act, and which is free through its own energy, its own fidelity to truth. That mind alone is free which, under a higher law, governs itself, reveres itself, and faithfully exerts its best powers.

William Ellery Channing

Now he and he only is free who implicitly submits to that which he deeply venerates; who takes his part in resistance to and in overcoming the encroachments of evil; who feels his self-denials to be his privilege and not his loss, a victory he has won, not a spoil he has been obliged to forego. Such a one is free, because he is ruled by no power which he feels to be unrightful and usurping, but takes his leadings from the divine spirit whose eternal kingdom is within. He is never driven to do that which he knows to be beneath him. He is conscious no longer of severe inner conflict, because contempt and fear and restlessness, and all the feelings peculiar to a state of thralldom, are now entirely unknown.

James Martineau

If the beast who sleeps in man could be held down by threats — any kind of threat, whether of jail or of retribution after death — then the highest emblem of humanity would be the lion tamer in the circus with his whip, not the prophet who sacrificed himself.

What has for centuries raised man above the beast is not the cudgel but an inward music: the irresistible power of unarmed truth, the powerful attraction of its example.

Boris Pasternak

Neither forms, nor constitutions, nor laws, nor covenants, nor churches, nor bibles, are of any use in themselves. The Devil nestles comfortably into them all. There is no help but in the head and heart of a man.

Covenants are of no use without honest men to keep them; laws of none but with loyal citizens to obey them.

To interpret Christ it needs Christ in the heart. The teachings of the Spirit can be apprehended only by the same spirit that gave them forth.

You must be citadels and warriors yourselves, Declarations of Independence, the charter, the battle and the victory.

Every time a man goes back to his own thoughts, these angels receive him, talk with him, and in the best hours, he is uplifted in virtue of this essence, into a peace and a power which the material world cannot give.

Nothing is at last sacred but the integrity of your own mind. You cannot rely on any man for the defense of truth who is not constitutionally on that side.

Whenever a man has come to this mind, that there is no Church for him but his believing prayer; no Constitution but his dealing well and justly with his neighbor; no liberty but his invincible will to do right — then certain aids and allies will promptly appear; for the constitution of the Universe is on his side.

Ralph Waldo Emerson

Prayer

Spirit of Truth, of Love, of Power, deepen this day our faith in the dignity of man, in his power to create, in his capacity for love and courage and the discovery of truth. May our wistful hungers for a nobler happiness and our aspirations toward a better life become a more steadfast purpose, with power to accomplish that in which we believe.

Help us to understand that laws will never make men free; that men must make laws serve human freedom by doing justly and by observing the spirit of the golden rule.

Give us to emulate the heroes and to heed the prophets who have been beacon lights upon our way. May the holy passion of love and the imperishable urge to shape things nearer to our vision of the perfect bring us closer to the consummation of the great dream implanted within us, that thy kingdom may come and thy will be done among men who serve thee and one another. Amen.

NEWS of the Unitarian World

INTERIM COMMITTEES ON CONSOLIDATION REPORT; RECOMMENDATIONS MADE FOR MERGED STRUCTURE

The structure of a new Unitarian Universalist Association was sketched and its functions traced in a report by the Coordinating Committee on Consolidation in mid-February. The document recapped the reports of five interim study committees distributed to churches and fellowships about March 1.

The plan will go before the organizing meeting of the new association May 11-14 in Boston. There, delegates will have an opportunity to approve or amend it. The finished document would go to the new association's Board of Trustees for implementation at its discretion.

The board tentatively planned to hold its first meeting May 13.

Administrative leadership of the new denomination would rest in a president and an executive vice-president. They would carry out the wishes of the board, which would have "an undivided responsibility for finance and policy and organization."

The executive vice-president would have a staff of four. Also working under his direction would be seven departments.

Funds for the association would be raised under direction of a Committee on Fund Raising, with fifteen members. Distribution of funds would be determined by a similar Commitee on Allocations. Both would be responsible to the board.

The report envisages the establishment of seven regional service centers, each staffed by an associate director of field services who would be responsible to a director of field services and through him, to the executive vice-president. It also recommends the voluntary organization of sub-continental "districts," each including about fifty societies and having a board which would employ a paid, full-time executive minister. Groups of two or more districts would combine to form an elected regional council of three members from each district which would be responsible for joint district planning and act as an advisory council to the associate director of field relations.

The full report of the interim committees also contains a complete set of rules and procedures for a Ministerial Fellowship Committee.

An Interim Committee on Nominations reported earlier. Nominations for offices and standing committee memberships in the new association are on page 26.

The Interim Committee on Mode of Organization's report described the philosophy and structure of the recommended administrative organization in considerable detail.

The president would be (1) the ceremonial head, (2) recommender of policy, (3) philosopher of policy and administration, and (4) responsible head of the operation. The executive vice-president, by assignment, would make most of the day-to-day decisions.

In addition to the director of field relations, the executive vice-president's staff would include a director of information, an administrative assistant, and a vice-president in charge of fund raising.

The seven departments would be a Department of Churches and Ministry, a Department of Extension, a Department of Adult Programs, a Department of Education, a Department of Publications, a Department of Service incorporating the present program of the Universalist Service Committee, and a Department of International Extension and Relations.

Universalists Set Goal For Development Fund

The Board of Trustees of The Universalist Church of America has established a goal of $1,325,000 for the Universalist Development Fund, according to Dr. Carleton M. Fisher, UCA president.

Dr. Fisher announced the board's action following its January meeting and stated that contributions will be solicited over a period of eighteen months.

The board also voted to continue the Development Fund Steering Committee which made preliminary plans for the campaign after the fund was voted at a special meeting of the UCA General Assembly last May.

"The Universalist program was conceived and developed with the experience and ramifications of the Unitarian Development Fund well in mind, but to serve Universalists by fulfilling new, capital-expansion purposes," Dr. Fisher stated.

Call Sounded for More Adult Programs, Staff

A call for more programs and staff in adult education in a new Unitarian Universalist Association was sounded by Dr. Ernest W. Kuebler, administrator of the Council of Liberal Churches, in a report to the last meeting of the Board of Directors of the American Unitarian Association.

"We must prepare ourselves to serve an expanding Unitarian Universalist Association which is made up of persons young and old who wish to grow and develop a mature religious faith, rather than thinking they have arrived when they sign the book or join with us," Dr. Kuebler said. "This calls for staff integration and co-ordination, especially in adult education and programs, the like of which neither Unitarian nor Universalist continental staffs have known before."

Dr. Kuebler said that "the explosive advance of Unitarianism on the North American continent has often overwhelmed our local units with an influx of 'come-outers' from other faiths. It is not uncommon for many of our groups to have upwards of fifty per cent of the people at any one meeting who know little of our heritage, method of seeking truth, or principles and organizational structure. This is not unmanageable in the children and youth groups. . . . Yet when it happens . . . in adult groups, there is present the possibility for serious failure in having wholesome experiences."

Dr. Kuebler reported that "modest research projects are in process" in the CLC Division of Education. He described a study of the value systems of junior high and high school youth (See "The Values of Liberal Youth," by Dorothy T. Spoerl, February *Register*.) Other projects which he told the board were in preparation:

1. Scientific samplings of high school graduates ten years after they left the local church to determine what they think of the church that nurtured them.
2. A study to determine the extent to which the Beacon Curriculum is being used, and at what age level, and particularly what non-Beacon materials tend better to meet local needs.
3. To obtain reactions from churches and fellowships as to the present educational philosophy and materials developed over twenty-five years.
4. A proposal to develop a laboratory research center near a theological school and combined with a local church.

We Support Dana Greeley, and Here's Why

Great Expectations

As a Universalist who cherishes great expectations for the Unitarian Universalist Association, I indorse Dana Greeley as the man who can offer a strong, resourceful leadership for our new enterprise in liberal religion. His inside knowledge, which comes from actual administrative responsibility, will be of the highest importance in the transitional period ahead. He is already intelligently and energetically engaged in the process of helping to weld together Unitarian and Universalist strengths for the task of the future. His searching and sympathetic concern about the plan of consolidation at every stage of its development has given him trustworthy insight into its structure and purpose.

Dana Greeley, a lifetime Unitarian, has a warm and deep appreciation for the values and concerns of Universalism. I think he will bring wise sensitivity and understanding into the many conversations that must take place between Unitarians and Universalists as they move into the next dimension of their common history.

Dana Greeley is a vigorous, forthright, liberal spokesman who is alive to the issues and problems of our day.

DR. MAX A. KAPP
St. Lawrence University
Canton, New York

Unique Experience

We need Dana Greeley as president of our new association because of his unique experience. On the recommendation of our two boards and the Co-ordinating Committee, Dana Greeley and Philip Giles have proceeded apace to consolidate our various administrative departments. Dana Greeley has worked intimately and co-operatively with both staffs. We cannot afford to throw out this precious experience in favor of a "new image" (shades of Madison Avenue).

Even more, we need the qualities that Dana Greeley brings to this office. A man of deep conviction, he holds his convictions in such a way that he offers co-operation and good will to people of varied opinions. He conciliates his enemies, and he is big enough to take criticism, to accept reversals, and to work closely with those who have criticized and opposed him. Three years service on the AUA Board under his leadership has convinced me of the value of these qualities. He is also a man of ideas and imagination. This combination of quality and experience makes Dana Greeley the man most needed in the presidency of our new Unitarian Universalist Association.

REV. WILLIAM P. JENKINS, *Minister*
Rochester, N.Y. Unitarian Church;
Member American Unitarian Association
Board of Directors.

Best Qualified

I am supporting Dana Greeley for the presidency of our consolidated denomination because I believe he is the best qualified for the job.

This does not mean that we have no other able leaders in our midst, nor does it mean that Dana Greeley necessarily outranks all others in all areas of presidential responsibility.

It does mean that he brings to the job an assortment of qualifications which I believe make him singularly suited for the presidency at this historic juncture.

To mention just a few: There is his thorough knowledge of both denominations stemming from active participation in the movement for merger and his intimate acquaintance with the problems that confront us at this time. There is his deep devotion to and untiring enthusiasm for the cause of liberal religion. Above all, there is his proven ability to surround himself with expert advisers and his readiness to adopt their views (even if they go counter to his original position), inspiring all with a sense of service.

G. PETER FLECK, *Layman,*
Plainfield, N.J., Untarian Church;
Member, American Unitarian Association
Board of Directors

Vision

The most striking thing about Dana Greeley, from my observations, is his vision. His is that rare quality of seeing outward toward the horizons in all directions. The creation of the six new commissions on "The Free Church in a Changing World" is but one excellent example of this. Not content simply to operate the ecclesiastical machinery (it *was* doing rather well, after all), Dana has insisted that we pool our best insights for the next generations of liberals and that we go about it in the most orderly, rational, and efficient way.

I have watched Dana Greeley participate in enough groups now to add that his vision is "infectious." Here is high seriousness, balanced by good-natured humility. A denomination as diverse as ours needs precisely that kind of leadership which will see, respect, and understand our differences and yet be capable of drawing together our enthusiasms into common actions. Part of the secret seems to be his ability to dispense with trivial matters with dispatch and thus bring significant matters before people while their energy and collective wisdom run high.

This infectious vision of Dana's wears well.

DR. ROBERT TAPP, *Universalist;*
Department of Religion, Scripps
College, Claremont, California

The Major Issues Facing Us

By the time this is printed, the reports of the interim committees should be distributed, and our hope is that you are giving them serious study. At our organizing meeting in May, we are to consider them and pass them on to our new board with recommendations. Thus we shall share in the shaping of our new association. In many ways the very character of your association will be determined by your actions.

With your guidance, we of the Merger Commission created the constitution and by-laws of a democratic and dynamic organization. The interim committees have now presented the pattern which they think will assure that basic principle. Also, the choice you will make for the chief administrative officer will have a profound effect on our immediate future.

While the staffs of both the AUA and the UCA will carry over, the choice of president will have an influence on how the interim committee reports are put into effect and how the combined staff is put to work to serve you. There are issues to be resolved, and voting should follow decisions on issues rather than be swayed by sentiment.

1. Should the president be one who carries, inevitably, into the new association the patterns of either of the former groups or should he be one more prepared to do a new job in a new and creative situation? You must decide.

2. Should the president be a person committed to Committee Two's concept of a truly democratic organization or should the trend be to greater centralization of authority? You must decide.

3. Should we continue the custom followed in one denomination of president and board "telling" the association what policies have been set up, or should we expect the association to make basic decisions on major policies?

4. Should financial reports be presented in complete and understandable fashion to the association well before the General Assembly meeting?

5. Should we raise funds after the General Assembly has committed itself to the need and goal, or should we send out arbitrary requests?

6. Should we limit the right of regions to govern themselves, or should we encourage open and responsible democratic action at every level of our entire structure?

A letter has gone to all ministers and church officials spelling out these questions in detail. If anyone wishes a copy, write to me at 309 Washington Street, Wellesley Hills 81, Massachusetts.

These are very real issues which you must consider in the next few weeks. The future rests upon your decisions.

Liberal religion has a unique opportunity at the moment. Orthodox Protestantism has retreated from the fairly liberal position into which it ventured a generation ago. This new conservatism will not be acceptable to those of liberal tendencies within orthodoxy who were inclined to stay there rather than go through the difficult task of breaking precious ties. The mass religiosity of our culture is coming clear to sensitive people as the sham that it is. There is already a movement towards honest liberalism with a great concern for the hosts of mankind who are struggling for freedom and fulfillment.

We have a clear duty ahead. We must be prepared to be an association of churches which speaks directly to the need of modern man for a faith which touches his heart, challenges his mind, and gives him meaningful work in the struggle for the Kingdom of God.

WILLIAM B. RICE

NIGERIAN VILLAGE FINDS A FUTURE THROUGH USC SPONSORED ASSISTANCE

With a calm deliberation, the Unitarian Service Committee is fomenting a revolution in eastern Nigeria.

It's not a political revolution, and you will see no headlines about arms shipments and anti-colonial tirades.

It's a revolution in health and education. And in its quiet way it is changing life in the village of Awo Omamma more completely than any violent upheaval could.

Awo Omamma is a community of about thirty thousand persons covering an area of forty square miles of dense jungle. Its people are part of the five million member Ibo tribe of eastern Nigeria.

Three years ago the Unitarian Service Committee began its first African project in Awo Omamma. It was planned as a demonstration village development project providing trained field staff to work with local groups.

The needs of Awo Omamma were clear. Its population lived largely in mud and thatch huts with an almost complete lack of any educational, medical, or sanitary facilities. Disease and malnutrition killed one-half of the children under fifteen years of age. Agriculture consisted of back-breaking work with short-handled hoes. The chief revenue-producing industry of the village, manufacture of palm oil, was in a primitive stage of development.

But Awo Omamma also had potentials for improvement. Self-help groups such as the Awo Omamma Patriotic Union, women's organizations, and clan leaders were eager to co-operate with field representatives sent by the USC to their village.

"We have heard of your generous services rendered in other lands and crave very much the same opportunity you have given them to enjoy the benefits of same.

"We are capable of appreciating the better things in life, but our limited educational attainment is a big drawback to what we can do. We do not want this to happen to our children. We therefore appreciate any help, advice, and guidance which your organization will give us to help us realize our goal which is primarily the betterment of Awo Omamma," the Patriotic Union stated in letters to the USC.

A native of Awo Omamma, Dr. Ben Uzoukwu Nzeribe, was appointed as the USC's first field representative. Dr. Nzeribe was educated at American universities and was familiar with USC methods on other projects. Shortly after his return from the United States to Awo Omamma in the spring of 1958 he was joined by Dr. Hylan Lewis of the USC central staff. After six weeks of on-the-spot observations and conferences with federal, regional, and local government officials, they recommended the USC undertake a project in Awo Omamma.

Aims for the first year of the project as stated by the USC were: "(1) strengthen the organization and leadership of existing groups with concerns for village improvement, (2) guide the development of new groups to focus on village planning and training, (3) help these groups plan and carry out manageable projects, and (4) help the local citizens to secure support and co-operation for local projects from local and regional government departments."

During the year Dr. Nzeribe worked closely with the local groups to strengthen their efforts for self-improvement. Construction began on a secondary school, now in use, combining elements of a conventional high school and a vocational training center. Wells and water tanks were built to replace the polluted streams previously used for water supply. Plans were laid and fund raising began among residents of the community for the construction of Awo Omamma's first hospital.

The Service Committee shipped a lightweight, portable block-making machine to the village for use in construction and in demonstration projects such as drains and economical housing. Shortly after it arrived villagers became so enthusiastic about it that it was committed for ten months in advance. With the assistance of Dr. Nzeribe the village also obtained grants of money and material from the government for its projects.

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The USC sent three professional workers from the United States for varying periods of time in 1959, the second year of the project.

Dr. Frank Tabrah, consultant in pediatrics to the State of Hawaii, conducted a seven-week health survey of the village during July and August.

That a revolution had begun was evident from the welcoming speech delivered to him by the Awo Omamma Women's Association:

". . . Very great changes have taken place in Awo Omamma over the past year or less. But apart from these improvements in number of schools, roads, water project and so on there are other changes which the visitor cannot easily see. These are changes in heart and mind and feeling. Now we love one another more than ever; litigations are becoming a thing of the past; order and peace reign without a single police in a village of over thirty thousand people; we are working for progress and planning ways and means to make life better for our children."

Dr. Tabrah's survey provided basic information necessary for future medical and nutritional projects in Awo Omamma.

Mrs. Dudley Moore, USC Director of Community Services, spent six weeks in the village during August and September, 1959, as central staff representative.

Mrs. Moore met with Nigerian government officials and representatives of American technical missions, and compiled detailed reports and evaluations of field operations.

Houses in Awo Omamma are open thatched huts. Barrels are used for storage of palm oil.

Another stage of the project began in late 1959 with the arrival of Dr. Hazel Hauck, professor of food and nutrition at Cornell University.

Dr. Hauck volunteered her sabbatical year to the USC to study nutritional problems in Awo Omamma and develop a program to improve the local diet through use of available foods.

She discovered that malnutrition in the village was caused not by lack of food but by use of the wrong foods.

"Nigeria can by no means be considered a starvation area," she reported. "Suitable food is already produced so that serious malnutrition need not be common. New methods for increased agricultural production should be sought, but it is more important for Nigerians to know how to use the resources already available to them. In this knowledge lies their greatest weapon against starvation."

Dr. Hauck found that the basic diet in Awo Omamma had virtually no protein or riboflavin content. Her search for a local food containing these nutrients led her to the common peanut, a good source of both. Villagers ate roasted peanuts as a delicacy, but in insufficient quantities to satisfy their needs. Dr. Hauck also found that a local variety of cowpea was a good source of protein and riboflavin.

Dr. Hauck then met with mothers in the community and encouraged them to use these foods in their diet.

"I learned that the surest way of getting people to modify food habits is to give them tangible proof that the health of their children will be improved," she stated.

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She translated scientific terms into the slogan "food for growth" which made particular sense to mothers with undernourished children.

She encouraged mothers to put flour made from unroasted peanuts, termed "ground nut flour" in Nigeria, into soups for themselves and milk for their children.

"In May we started six children on ground nut flour," Dr. Hauck said. "The worst case was a three year old child who weighed just ten pounds when I first saw her . . . Her arms and legs were as thin as twigs. I suggested that the child be fed twelve spoonfuls of the ground nut flour each day. After one month she had gained two pounds and gave me a feeble smile when I last saw her . . . All the neighbors who had gathered laughed and clapped — they had seen it too. The child was on the road to recovery."

Before Dr. Hauck left Awo Omamma last August, she found the local markets were doing a brisk business in uncooked peanuts.

Dr. Ben Nzeribe, his mother, and his children before one of the newly built houses in Awo Omamma.

Dr. Hauck's successor in Awo Omamma is Dr. Martha Potgieter, professor of research in human nutrition at the University of Connecticut. Dr. Potgieter is continuing the work of measuring and weighing the native children, necessary to provide an accurate statistical picture for future workers, as well as expanding the total health and nutritional project.

A literacy program has developed from a question raised one day by Dr. Potgieter.

She asked the village women in a nutrition class what they wished to learn in addition to dietary rules.

"To write our names and read," they replied.

Steps were taken immediately.

An interested local teacher supplies cards for each woman in the class. The cards display a sketch of the food being studied with its name in English and Ibo. Below is the woman's name. Each lesson brings a new card with new words. In addition to its value as a literacy program, it is an added incentive for regular class attendance.

The locally-inspired hospital project received an $11,000 grant from the Eastern Nigerian Ministry of Health. The villagers themselves raised $19,000 in their urgent desire to build a medical center.

A young American couple, Mr. and Mrs. Philip Rogers, traveled to Awo Omamma last November to teach at the community grammar school. Mr. Rogers is teaching English and history and Mrs. Rogers is teaching biology and chemistry. The science courses are being integrated into the total health program of the village under the direction of Dr. Potgieter.

Villagers, assisted by the field staff, are working to improve medical facilities.

"Medical care available to the people of Awo Omamma at the present time is almost negligible and the medical needs of the village are simply terrific," reported Dr. James Faulkner, USC board member and consultant in medicine to the Massachusetts Institute of Technology, after a recent field trip there.

"Fifty per cent of the children die before they reach adult life. There is a tremendous shortage of doctors in Nigeria — five hundred in a country of forty million people. The only medical school in the country has just graduated its first class of eighteen doctors. It would be too much to hope for more than one doctor for the Awo Omamma hospital. This means that the bulk of medical care will be on nurses and aids."

"For this reason the USC is more interested in developing a training program for rural health nurses than the service aspects of the hospital per se," he stated.

Based on Dr. Faulkner's recommendation, the USC will provide a Nigerian senior health nurse to the hospital for three years. She will be responsible to the USC's field director, Dr. Nzeribe. They will work together on the completion of the hospital in addition to procuring and supervising a nursing staff. The in-service training program for rural health nurses will provide both the hospital and rural communities with a source of severely needed nurses.

On her return from a recent supervisory field trip, Mrs. Moore, head of the African project, commented, "I still found Nigerians to be the friendliest people in the world and so ready to laugh and play. They are eager to learn even though they do not always know what the learning will entail. As one woman put it, 'We wish to learn better ways but we know it will be hard.' "

ROBERT B. JOHNSON
News Editor

NOMINATIONS FOR UNITARIAN UNIVERSALIST ASSOCIATION BOARD

OFFICERS

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Marshall E. Dimock, Ph.D., Brooklyn, N. Y., and Bethel, Vt.

Member, First Unitarian Congregational Society in Brooklyn, trustee, 1956-59, and president of the board, 1957-59. Also a member of the United Church (Universalist) of Bethel, Vermont, Inc. Former chairman of the board of the First Unitarian Society of Chicago, Ill., and member of the board of the Unitarian Church of Evanston, Ill. Former vice-president of the Unitarian Fellowship for Social Justice. Member, Interim Committee 2 on Mode of Organization. Assistant secretary of labor, 1938-40; associate commissioner of immigration and naturalization, 1940-42; assistant deputy war shipping administrator, 1942-44; consultant to the War Department, 1944; consultant to the office of secretary of defense, 1948-49; member, Vermont State Legislature, 1949-50; co-director, Public Administration Institute for Turkey and the Middle East, 1953-54. President, Shinner Foundation, 1947-50; national director of Society for Advancement of Management, 1942-43. Fellow, American Association for the Advancement of Science; member at large, council of the American Association for the Advancement of Science; member, International Association of Administrative Science, International Political Science Association, the American Political Science Association, and the American Economic Association. Author of a number of books and textbooks on political and economic subjects, the most recent being *A Philosophy of Administration and Administrative Vitality*. Formerly on the faculties of the University of California at Los Angeles, the University of Chicago, and Northwestern University. Dr. Dimock is presently on a sabbatical from his position as head of the All University Department of Government at New York University.

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Member, Arlington Street Church, Boston, and minister, 1935-58. Former minister at Lincoln, Mass., and Concord, N. H. President, Young People's Religious Union (a predecessor of Liberal Religious Youth), 1931-33; secretary, American Unitarian Association, 1945-53; chairman, World Churches Committee, 1953-57; former president, Benevolent Fraternity of Unitarian Churches; former president, Massachusetts Council of Churches; general chairman, 1958 IARF Congress; former president, Unitarian Service Committee. Dr. Greeley has been president of the AUA since 1958.

William Brooks Rice, S.T.D., Wellesley Hills, Mass.

Minister, Unitarian Society of Wellesley Hills since 1945. Former pastorates at Francestown, N. H., and Dover, Mass. Former officer of Young People's Religious Union; member, AUA Board of Directors, 1941-43; former chairman of the Department of Ministry and the Ministerial Fellowship Committees of the AUA. Chairman of the Joint Merger Commission, 1956-60; chairman of the Unitarian Chaplain's Committee, and member, Executive Committee of the General Commission of Army and Navy Chaplains, Washington, D.C. Former chairman of the Human Relations Committee in Wellesley. Dr. Rice has been Protestant chaplain at the Suffolk County Jail, Boston, since 1943.

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(two to be elected)

Lawrence G. Brooks, Medford, Mass.

Member, First Parish in Medford; former member of its Parish Committee, church moderator, and chairman of the trustees of the Congregational Ministerial Fund. Chairman of the Board of Directors of the AUA since 1946; chairman, AUA Executive Committee since 1947. Member, Unitarian Service Committee since 1944, Executive Committee of World Order Commission, 1945-52. Chairman, *Christian Register* Advisory Board, 1947-48. Member of the Coordinating Committee on Consolidation; Director of the World Affairs Council of Mass.; director of the United Community Services of Greater Boston; chairman, Board of Managers of Middlesex County National Bank. Presiding judge of the First District Court of Eastern Middlesex and presiding justice of the Appellate Division of the District Courts for the Northern Division.

Carleton M. Fisher, D.D., Wausau, Wis.

Minister, First Universalist Church, Wausau. Previous pastorates at Kingfield, Me.; Provincetown, Mass.; and Buffalo, N. Y. Former executive director, Universalist Service Committee; Wisconsin representative on board of Midwest Universalist Conference; and president, Greater Wausau Ministerial Association. Board member, Council of Liberal Churches; member, Co-ordinating Council, Commissions on the Free Church. International Service chairman, Wausau Rotary Club; Board of Directors of Wausau Mental Health Association; United Nations Association. Dr. Fisher has been president of The Universalist Church of America since 1957.

For Secretary

Anne S. Bowman (Mrs. J. Russell), Malden, Mass.

Member, The First Parish in Malden, Universalist. Treasurer, Malden Association of Universalist Women, 1939-41, and president, 1941-43; member of board and chairman of social action for Massachusetts AUW, 1943-45; member of board and chairman of Camps Committee of National AUW, 1949-51; executive director and chairman of education, 1951-59; and administrative director of Camps, 1957-59. Member of Social Action Commission of the Massachusetts Universalist Convention, 1945-47; member of the Service Committee of the UCA, 1945-47; member of the UCA Department of Education board, 1947-51; Advisory committee for Universalist Youth Fellowship, 1951-53; and leadership training program, 1947-53. Member of the committee for IARF Congress, 1958-59; Joint Merger Commission (1951-53; 1953-55), Interim Committee 4 on Regional Organization, 1960-61. Member of the League of Women Voters and chairman of admissions for the Malden Home for the Aged. Mrs. Bowman has been general secretary of the UCA since 1960.

For Treasurer

Wilson C. Piper, Wellesley, Mass.

Member and Trustee, Community Universalist Church, Wellesley; former president, Parish Committee; and former president of Men's Club of that church. Trustee and former clerk, Massachusetts Universalist Fund; former trustee, The Theological School of St. Lawrence University, Canton, N.Y.; trustee, UCA, 1953-59; vice-chairman, Board of Trustees, 1957-59. Member, Joint Merger Commission, 1957-60; member, Coordinating Committee on Consolidation. Trustee, Colby College, Waterville, Me.; director and former treasurer of Human Relations Service of Wellesley, Inc. Mr. Piper is a partner in the law firm of Ropes & Gray, Boston.

Board of Trustees

(to serve a term of two years)

Sally Connolly Caskey (Mrs. Paul H.), Rockford, Ill.

Member and former trustee, Church of the Christian Union (Unitarian), Rockford;

former volunteer director of religious education. Former board member of the Western Unitarian Conference; member, AUA Board of Directors, 1949-54; member, Council of Liberal Churches, 1953-57. Registrar of Keith Country Day School, 1948-54; member of Junior League of Rockford, the Rockford Women's Club, and the Rockford Country Club. Former board member, Family Consultation Service; and volunteer in Community Chest organizations.

G. Peter Fleck, Plainfield, N. J.

Member of First Unitarian Society of Plainfield, trustee 1950-53, 1954-57, 1958 to date; chairman, Finance Committee, 1951-54, 1957-59; member, former chairman, Metropolitan Area Extension Committee; member, AUA Board of Directors since 1959. Trustee, The Hartridge School of Plainfield; trustee, Netherlands American Foundation; panel member, American Arbitration Association; member, Council on Foreign Relations. Banker, president of Amsterdam Overseas Corporation, and director of several domestic and international corporations.

Arthur R. Graham, Ph.D., Oak Ridge, Tenn.

Minister, Oak Ridge Unitarian Church since 1954. Minister, First Unitarian Congregational Church of Yonkers, N. Y., 1947-52; chaplain, United States Army, 1941-46; minister, First Church in Sterling, Mass., 1938-41. President, Thomas Jefferson Unitarian Council, 1957-59; regional vice-president, Unitarian Fellowship for Social Justice; president, Middle Atlantic States Unitarian Ministers Association, 1950. Chairman, Executive Committee of Thomas Jefferson Unitarian Council, and member of Board of Directors. Member of board, Oak Ridge Mental Health Association, 1955-58; member, Oak Ridge Town Council Committee on Integration in the Schools; consultant to Oak Ridge Community Relations Council; member, Anderson County (Tennessee) Welfare Advisory Committee.

Sidney P. Lathrop, Portland, Ore.

Member, West Hills Unitarian Fellowship, Portland, and member of the Executive Committee; president, 1956-57. Moderator, First Unitarian Society of Portland, 1943-44. Chairman Northwest Unitarian Summer Conference, 1957; president, Northwest District Conference of the Pacific Coast Unitarian Council, 1959; member of the board, PCUC, 1957-60; and president, 1959-60. Vice-president of the AUA, 1960-61. Mr. Lathrop is a consulting civil engineer.

Arthur K. Litchfield, Stratford, Conn.

Member and treasurer, Universalist Church of Greater Bridgeport; former moderator. President, Connecticut Universalist Convention, 1949-55; member Finance Committee, CUC, since 1957. Trustee of the UCA since 1955, chairman of the Investment Committee, and vice-chairman of the Executive Committee and the Board of Trustees. Mr. Litchfield is the chief sales engineer for the Raybestos Division of Raybestos Manhattan, Inc.

Earle T. McKinney, Portland, Me.

Minister, First Universalist Church, Portland. Previous pastorates in Foxboro, Canton, and Monson, Mass., and Urbana, Ill. Secretary, Massachusetts Universalist Convention, 1949-50; member, Board of Directors, Illinois Universalist Convention, 1956-58; member, Board of Directors, Universalist Church of Maine since 1960. Member, Department of Survey Advisory Board, UCA, 1951-57; member, Board of Trustees, UCA, since 1957, and of the Executive Committee of the Board of Trustees since 1959; member, Co-ordinating Committee on Consolidation. Member, Board of Directors, United Fund, Champaign-Urbana, Ill., 1956-58; member, Board of Directors, Champaign Branch, Illinois Children's Home and Aid Society, 1956-58; member, Board of Directors, Child and Family Services, Portland, since 1959; vice-president, Southern Maine Association for Mental Health since 1959; member, Rotary Club, Urbana, 1954-58; and Portland since 1958.

Carl H. Olson, S.T.D., Minneapolis, Minn.

Member and minister, First Universalist Church of Minneapolis; Universalist and Unitarian fellowship. Former president, Ohio Universalist Convention; former president, Universalist Convention of Minnesota; former board member, Midwest Universalist Conference; secretary, Universalist Convention of Minnesota; chairman, Advisory Council of Unitarian-Universalist University of Minnesota Student Association. Former president, Young People's Christian Union; former board member, Beacon Press; former member, Council of Liberal Churches; board member (three terms), UCA; member, Interim Committee 3 on fund raising. Former chairman and board member, Minneapolis Housing and Redevelopment Authority; member, Minnesota Governor's Human Rights Commission; board member, Unity Settlement House of Minneapolis, board member, Family and Children's Service of Minneapolis; member, Scottish Rite Masonry.

Edward Bevan Ratcliffe, Hamilton, Ont., Canada

President, First Unitarian Church, Hamilton; former chairman of the Building Committee. President, Meadville Unitarian Conference, 1958-59. Mr. Ratcliffe is a professional engineer and is president of Angelstone Limited.

Peirce B. Smith, Attleboro, Mass.

Member, Murray Universalist Church, Attleboro. Has served as chairman of Every Member Canvass; member, Building Committee; chairman of Permanent Canvass Committee; and member, Religious Education Department and teacher in church school. Member, Survey Committee of Massachusetts Universalist Convention for two years, trustee and finance chairman for four years. President, Massachusetts Universalist Fund, and trustee of UCA (Executive and Finance Committees). Trustee and former treasurer of Doolittle Universalist Home for Aged Persons. Director of Attleboro YMCA and Attleboro Chapter of American Red Cross; member, Attleboro Rotary Club, and trustee of United Fund of Attleboro. Member of Attleboro Municipal Council. Mr. Smith served in the United States Army (Infantry) in World War II and is a partner in Smith and Flaherty, attorneys.

Dorothy Wynkoop (Mrs. Charles), Eldorado, Ohio

Member, Eldorado Universalist Church and former moderator, trustee, and church school teacher. Vice-president, Universalist Church of Ohio, 1954-56; president, 1957-58.

(Continued on page 28)

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ERRATUM: The minister of the Four Corners Community Church, Cumberland, Rhode Island, is the Rev. Arthur Seabury. He was incorrectly identified in the March *Register*.

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(Continued from page 27)

Member 1959 General Assembly Committee on Official Reports and Recommendations, UCA. Former board member, Mid-West Institute and Buckeye Junior High Institute. Attended IARF Congress, Chicago, 1958, and many Mid-West institutes. President, Preble County Teachers' Association, 1956; President, Preble County Home Economics Association, 1956. Chairman, Upper Preble County Continuing Education Council which sponsors adult education classes in cooperation with Antioch College. Mrs. Wynkoop is a home economics teacher in Greenville, Ohio.

(to serve a term of four years)

Carl A. Bays, Ph.D., Urbana, Ill.

Member and chairman of Denominational Affairs Committee, Universalist-Unitarian Church, Urbana-Champaign, former trustee, finance chairman, membership chairman, moderator, church school superintendent, and member of Pulpit Committee. Licensed lay preacher in fellowship with the UCA. Member, Extension Committee and past chairman, Midwest Universalist Conference. Member, Board of Trustees of the UCA; member of Steering Committee, Universalist Development Fund. Active in community and professional groups. Former University teacher (geology); oil company geologist; state geological survey geologist and division head; and independent consultant in oil, water, and mining. Dr. Bays is presently head of Carl A. Bays and Associates, consultants in geology, geophysics, and engineering to industry, and the Urbana Engineering Products Corporation, machine welding and fabrication shop. Author of numerous geological and geophysical technical papers; several U. S. and foreign patents.

Margaret Beebe (Mrs. Donald W.), Kenmore, N.Y.

Member and former trustee, The Unitarian-Universalist Church of Buffalo. Served on committee that established new women's society to combine former local Alliance of Unitarian Women and Association of Universalist Women, president of the afternoon group of the society, 1959-60, and now program chairman of the evening group. Former vice-president and president of the New York State Association of Universalist Women, active in program planning for area conferences and summer institutes. President of the President's Council of the national AUW, 1958-59. Mrs. Beebe serves on the Committee of Management of the Kenmore Branch of the YWCA as well as on the board of the Buffalo YWCA.

Lincoln P. Bloomfield, Ph.D., Cohasset, Mass.

Member, First Parish Church in Cohasset. Member, AUA Board of Directors and Executive Committee; Co-ordinating Committee on Consolidation; Interim Committee 2 on Mode of Organization. Former chairman, AUA Committee on World Responsibility; former chairman, Committee to Select a Minister, Mt. Vernon (Va.) Unitarian Church. Naval officer in World War II; holder of three degrees from Harvard University, author of books and articles on international affairs. Until 1957 was responsible for policy planning on UN affairs in the U.S. State Department where he served for eleven years. Now director of United Nations Project, Center for International Studies, and associate professor of political science, Massachusetts Institute of Technology.

Kate K. Briggs (Mrs. Guy W.), Washington, D.C.

Member, Board of Management, Universalist National Memorial Church, Washington. Member, Executive Board, D.C. Universalist Women; UCA Representative at National Conferences on Citizenship, 1955-58; member, UCA Department of Survey and Evaluation, 1954-57; secretary, UCA Survey-Evaluation Agency, 1957-59; member, UCA Board of Trustees. On active duty, U.S. Naval Reserve Force, World War I; former post commander and department vice-commander, The American Legion; former legislative officer, National Yeoman F. Member, D.C. board, United Church Women, 1958-60; Citizenship Committee, D.C. Women's Bar Association; Legislative Committee, D.C. Branch, American Association of University Women. Mrs. Briggs is a lawyer in private practice in Massachusetts and Washington, and a retired government attorney, U.S. Department of Defense.

Nathan Phillips Dodge, Jr., Omaha, Neb.

Member, The First Unitarian Church of Omaha; trustee, 1948-59; board chairman, 1953-56. Elected delegate, Omaha City Charter Convention, 1956, and present member, Omaha City Council; director, National Council of Christians and Jews. Former president, Omaha Real Estate Board; former president, Nebraska Real Estate Association; regional vice-president and director, National Association of Real Estate Boards; charter member, International Real Estate Federation; director of the Council Bluffs Savings Bank, National Finance Company, West Lawn Cemetery, and Harvard Alumni Association. Drive chairman, American Cancer Society, Omaha Chapter, 191; trustee, Joslyn Memorial Art Museum, Society of Liberal Arts; director, Omaha Community Playhouse, American Savings Corporation. Regional vice-president, Associated Harvard Clubs; past president and director, Omaha Urban League. Vice-president of the AUA, 1960-61. President, N. P. Dodge Companies (Omaha) and Bahama Caribbean Corporation, Ltd.

Joseph L. Fisher, Arlington, Va.

Member, Unitarian Church of Arlington and former chairman, Board of Trustees; former teacher, school of religion, Arlington Church (5 years). Member, Middle Atlantic States Council; chairman, Committee on Organizational Relationships, MASC. Member, Executive Committee, Joseph Priestley Conference of Unitarian Churches. Former member, Greater Washington Committee for Unitarian Advance. Member, AUA Board of Directors, 1960-61. Mr. Fisher is president and executive director of Resources for the Future, Inc., a research and educational foundation established with the co-operation of the Ford Foundation.

Nicholas H. Greene, Philadelphia, Pa.

Member and chairman of the Investment Committee, Universalist Church of the Restoration, Philadelphia, since 1940, having held office as trustee, treasurer, moderator, deacon, and secretary of the board. Trustee of the Pennsylvania Universalist Convention since 1942, former treasurer and now member of the Executive Committee. Trustee of the Messiah Universalist Home (Philadelphia) since 1943 and treasurer and member of Investment Committee. Mr. Greene is office manager of the Central District Office of the Philadelphia Electric Company in charge of accounting and collection of customer accounts, having spent thirty-two years in the Finance and Accounting Department of this company.

William B. Norris, Cleveland, Ohio

Past president of the Board of Trustees of the First Unitarian Church of Cleveland. Other local church offices held: president, Men's Club; chairman, Every Family Canvass Committee; and church school teacher. Vice-president and member of the Executive Committee of the AUA, 1959-60; member of the board and the Executive Committee, AUA, 1960-61; member, Joint Merger Commission; member, Co-ordinating Committee on Consolidation. Attorney at law and vice-president-legal and secretary for Carling Brewing Company Incorporated; formerly associated with Hahn, Loeser, Keough, Freedheim & Dean, Cleveland. Member, Cleveland, Ohio State, and American Bar Associations; formerly chairman of both Public Relations Committee and Law In Your Life Week Committee, Cleveland Bar Association. Director, The Colonial Iron Works Company, Cleveland.

Roy L. Pope, San Antonio, Tex.

Member and treasurer of the First Unitarian Church of San Antonio; former president. Former president and treasurer, Southwestern Unitarian Conference; member, AUA Nominating Committee, 1953-57, chairman, 1955-57. Treasurer, Southwestern Unitarian Summer Institute. Former president, Texas Society of Certified Public Accountants and life member of its Board of Directors; member, American Institute of CPAs, American Accounting Association, Municipal Finance Officers' Association of the U. S. and Canada, and a member of the General Accounting Committee of the latter organization. Former president of Boys Clubs of San Antonio. Mr. Pope is a certified public accountant and senior partner of Roy L. Pope & Spillers Company, CPAs, San Antonio.

Carl J. Westman, Rochester, N. Y.

Minister, First Universalist Church, Rochester. Former pastorates Akron, Ohio; Gloucester, Mass.; and Bridgeport, Conn. Member of the UCA Department of the Ministry Commitee, 1951-59; former member of the Joint Merger Commission; member, Board of Trustees of the UCA and the Executive Committee of the board. Member, Co-ordinating Committee on Consolidation and Interim Committee 5 on Ministerial Fellowship.

Los Alamos Minister Wins Schweitzer Contest Prize

The Rev. Elmo A. Robinson, minister of the Unitarian Church of Los Alamos, New Mexico, won first prize in the national sermon contest, "The Challenge of Albert Schweitzer," sponsored by the Albert Schweitzer Education Foundation.

Mr. Robinson, a Universalist minister holding secondary Unitarian fellowship, was one of sixty contest entrants from all major faiths throughout the United States. The sermons were judged by theological scholars from fourteen universities and seven religious institutions.

The winning sermons were presented to Dr. Schweitzer at his jungle hospital in French Equatorial Africa for his eighty-sixth birthday, January 14, by several of the contest judges who were at Lambaréné as part of a team of American Schweitzer scholars.

The sermon contest was the final stage of "The Challenge of Albert Schweitzer" essay competition held for faculty, graduate students, college students, high school students, and laymen last year.

Mrs. Carl Staver, lay winner of the contest, and a member of the First Unitarian Society of Portland, Oregon, was one of the scholars who visited Lambaréné during January.

Committee Will Study Starr King Finances

A committee of four has been named by the Board of Directors of the American Unitarian Association to study the financial and developmental problems of the Starr King School for the Ministry.

The special committee was appointed after a brief discussion of some of the problems at the board's January meeting by the Rev. Josiah R. Bartlett, dean of the school and a member of the AUA board. The committee will give special attention to problems which may arise on termination of appropriations from the Unitarian Development Fund.

Members of the committee are the Rev. John O. Fisher, West Newton, Mass., chairman; Paul A. Vogel, Westport, Conn.; Wilson C. Piper, Boston; and Sidney P. Lathrop, Portland, Ore.

PENSION SOCIETY: The Annual Meeting of The Unitarian Service Pension Society will be held in Eliot Hall Chapel at 25 Beacon Street, Boston, Mass., at 10:00 A.M. on May 15, 1961, for the transaction of the following business: (1) to hear reports of the officers and board of directors; (2) to elect officers and directors for the ensuing year; (3) to consider what changes will be made in the Society's operations on account of the consolidation of American Unitarian Association and The Universalist Church of America in May, 1961 and to take any appropriate action thereon; and (4) to consider such other business as may properly come before the meeting.

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NECROLOGY

THEODORE CURTIS ABELL

After a long illness, Theodore Curtis Abell, minister of the First Unitarian Society of Sacramento, California, died there November 22, 1960.

Born in Waterbury, Connecticut, November 12, 1891, he was graduated from Ohio Wesleyan University in 1916, from Garrett Biblical Institute in 1920, and was called to the Unitarian Church of Hollywood, California, in 1922. In 1929 he became the leader of the Humanist Society there, staying for five years.

He then entered social service work, but in 1945 accepted a call to the church in Sacramento, where he remained, active in both the community and the denomination, until his death.

He was studious, widely read, thoughtful, and eloquent. Under his leadership the church became financially independent of the denomination for the first time in many years; the old, inadequate church structure was sold, acreage was acquired, and a new church was built. Shortly before his death, he retired and was made minister emeritus.

Besides his widow, the former H. Jean Carter, whom he married in 1947, he leaves a son, Vernon Curtis Abell, born in 1953, and a son by a former marriage, George Ogden Abell.

B.B.B.

IVAN ANTON KLEIN

The death September 9 of Ivan Anton Klein at the age of seventy-five brought to a close a ministry which included three pastorates and covered a span of approximately forty years. It was a ministry which brought credit to the profession and left its mark upon those it served.

Mr. Klein came to this country from Latvia during the first decade of this century, and worked for a short time as an interior decorator in Boston. His entrance into Meadville Theological School in 1916 was the result of a contact with Dr. Clayton Bowen, at that time New Testament professor at the school.

Mr. Klein won the annual Crufts Fellowship award from Meadville and spent the year following his graduation in 1919 at the University of London. He received his first call after returning to this country from the Unitarian church in Littleton, New Hampshire. Following a four-year pastorate there, he moved to Berlin, Massachusetts, where he served for sixteen years. He left many friends when he resigned his Berlin pastorate in 1941 to become associate minister of Bullfinch Place Chapel in Boston.

Mr. Klein succeeded the Rev. Chester A. Drummond as pastor of Bullfinch Place Chapel in 1943 and continued in that position until his retirement in 1957. In addition to his duties as pastor of the church, he took an active part during most of this period as a leader in the constantly expanding work of the Parker Memorial, a neighborhood center located in the building. There he would meet daily from one hundred to one hundred fifty persons. He rarely missed a day at his post.

Someone has said that the real test of a man is what he does with his leisure. By this criterion, Ivan Klein ranked high. His interests and tastes — in books, art, music, and drama — all bore witness to a cultivated mind. Nor was he content merely to be counted among life's spectators. The practical arts also attracted his attention. Thus he dabbled in cooking, weaving, rug making, and the like.

Thomas Hardy in his novel *The Woodlanders* has one of his characters give utterance upon the death of another to the simple sentiment: "He was a good man and he did good things." This is the feeling left in the minds of those who knew Mr. Klein and who, having penetrated the reserve which was one of his outstanding characteristics, grew not only to respect but also to love him.

R. B. D.

Emily Greene Balch Dies; Unitarian Award Winner

Miss Emily Greene Balch, co-recipient of the 1946 Nobel peace prize, died in January at the age of ninety-four.

Miss Balch, reared a Unitarian, joined the Society of Friends in 1921. However, she maintained Unitarian affiliations throughout her life, and received the annual Unitarian Award for service to liberal religion in 1955.

Miss Balch was an energetic worker throughout her life for the cause of world peace. She was a founder and former international secretary of the Women's International League for Peace and Freedom, a leader of the movement to end United States occupation of Haiti, and an organizer of refugee assistance programs during two world wars.

UNITARIANS AT WORK

• Dr. Maurice P. Visscher, chairman of the department of physiology at the University of Minnesota Medical School, and a member of the First Unitarian Society of Minneapolis, Minnesota, was awarded five thousand dollars annually until retirement by the Minnesota Medical Foundation, for "exemplary achievement in teaching and research."

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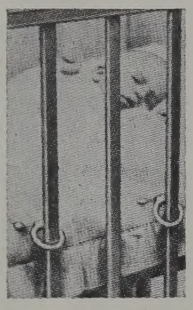

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